

**OUR
CELESTIAL
VISITORS**

**A Program In
World
Rehabilitation**

ABOUT THIS BOOK AND THE AUTHOR

Through a series of unusual events the author came to recognize that our planet is experiencing celestial visitations today, and that this world is under the supervision of agencies which report directly to our Creator. As a result of these discoveries he had a striking spiritual experience late in 1967. Since that time he has devoted his energies to the study and purpose of revelation.

This book is a report on his investigations into our celestial visitors, and their program of genetic and spiritual rehabilitation. He reviews the history of contact with this world, the abduction phenomenon, the role of the Contactees, and how revelation provides insight into the operations of celestial administration.

The author prayerfully hopes this work will help others understand the celestial activities surrounding our planet today, the path of unfolding planetary destiny, and our contribution to God's program of time.

DUST JACKET TEXT FOLLOWS

OUR CELESTIAL VISITORS

**A program in
Planetary Rehabilitation**

Ernest P. Moyer

With the onset of the UFO phenomenon in the United States in 1947 we witnessed a series of unfolding events, one after another, from simple sighting of objects, to the claims of Contactees, to the more fantastic abduction phenomenon, to the possible interference of the United States Government — all of which left us deeply worried, puzzled, and confused. What truly is going on?

What meaning do the amazing crop formations in England and elsewhere around the world have for us? What is their significance? Who is creating them? How are they related to the UFOs?

How are the mysterious animal mutilations connected to all of this?

In this book Ernest Moyer ties the pieces together in a comprehensive and masterful review. He shows the role played by the Contactees in providing information to help us understand the larger phenomena, as well as understanding the evidence collected by the abduction investigators.

When unfolded into this broad perspective we find that the celestial activities derive from a high heavenly administration, and that the purpose is to salvage a world ruined by a rebel Planetary Prince, and the default of biological uplifters we know as Adam and Eve.

We also find that a program of revelation began four thousand years ago, coordinated to help us understand without voiding the right of each of us to make up our own minds.

The heart of this process is to selectively preserve for the future of this world more devout and more intelligent human stock.

On such foundations God will construct a beautiful new world. It is our choice if we will contribute to the building of the golden ages and righteous generations to come.

That is what it is all about.

O U R

CELESTIAL

VISITORS

A Program In

World Rehabilitation

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Moyer Publishing
Post Office Box 1206
Hanover, PA 17331

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ISBN 0-9678264-2-X

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The Birth of a Divine Revelation

The Origin of the Urantia Papers

Spirit Entry Into Human Mind

The Coming Spiritual Storm

Future books:

World Judgment

The Coming Planetary Disaster

The Great Christian Dilemma

The Crisis of Decision Among God's People

The Legacy of Adam and Eve

A Study in History and Destiny

PREFACE

This is an experimental world.

This is also the Sentimental Shrine of all Nebadon.

Our Planetary Prince rebelled. See John 12:31, and *The Urantia Papers*, Paper 67.

As a consequence, we were placed under planetary quarantine.

The revolt left us without celestial administration.

Later Adam and Eve defaulted. See Genesis 3 and *The Urantia Papers*, Paper 75.

As a consequence, a program in world spiritual and genetic improvement was disrupted.

The world then drifted.

Those failures, under planetary isolation, and with the continuing presence of the rebel Prince, offered an opportunity for our Planetary Administrators to illustrate to a universe how the biologic, social, and religious realms would evolve with lack of direct guidance from above,

This was part of the experimental regime.

To retrieve this world, and to accomplish far-reaching goals, our Planetary Supervisors more recently took a direct hand in world affairs.

Four thousand years ago a new program began.

No comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.

See *The Urantia Papers*, page 853.

However, we continued under an experimental administration. A method of revelation was implemented to inform men of God's plans without conditioning their responses.

Melchizedek continued to collaborate throughout the nineteen succeeding centuries with the many prophets and seers, thus endeavoring to keep alive the truths of Salem until the fullness of the time for Michael's appearance on earth, page 1024.

We were also informed that:

And in the sixth century before Christ, through an unusual coordination of spiritual agencies, not all of which are understood even by the planetary supervisors, Urantia witnessed a most unusual presentation of manifold religious truth. Through the agency of several human teachers the Salem gospel was restated and revitalized, and as it was then presented, much has persisted to the times of this writing, page 1033.

The prophets, seers, and human teachers were those of Israel.

The revelations are contained in Old Testament prophecy, in John's *Apocalypse*, (although badly corrupted), and in the ancient *Book of Enoch*, (again corrupted). The remarks of Jesus, as recorded in the Gospels, and Paul's writings also contain important elements.

Essential to this experiment was the condition that human beings be left free to accept or reject. Hence, all revelation comes to us with uncertainty, with no overt divine authority. We must make our own judgments concerning the validity of revelation. The resulting decisions will determine the future of this world. In this manner we citizens become contributors to, and partners of, God's program.

Major phases were included in this new program:

- Salvage of a body of people descended from Adam via Abraham, the so-called twelve tribes of Israel who scattered throughout Europe. That task was assigned to the Apostle Paul.
- Creation of a new society in a new land. North and South America were reserved for that venture. The purpose was to determine how men would conduct themselves with the bounty of a new physical environment, given only the religious instruction provided by Melchizedek, Jesus, and Paul, via Christianity.

The new physical environment divorced the migrating people from the social castes of the past, leaving them free to devise their own social structures.

- Generation of improved genetic strains in the new land by interbreeding of the multinational stocks from Europe.

As stated in *The Urantia Papers*, page 899:

This European culture for five thousand years continued to grow and to some extent intermingle. But the barrier of language prevented the full reciprocation of the various Occidental nations. During the past

century this culture has been experiencing its best opportunity for blending in the cosmopolitan population of North America; and the future of that continent will be determined by the quality of the racial factors which are permitted to enter into its present and future populations, as well as by the level of the social culture which is maintained.

Unfortunately, we did not discipline our biological reproduction, nor did we maintain righteousness in our social expressions. North America now faces total destruction.

We were further informed, *The Urantia Papers*, page 920:

Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase creative potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India.

The more spiritual and more creative people in North America are precious to the future of this world. The present program of genetic examination by our Visitors is to determine the exact nature of that stock, and to assume control over a program of select biological reproduction.

The new planetary program included:

- Salvage of more devout segments from the improved North American genetic strains by the method of faith-decision under extreme planetary crisis. Those segments will accept revelation, and will make choices for physical survival in the face of planetary disaster. They then will become the base for improved religious loyalties and biologic qualities in the future ages. Less devout people, not convinced of the program of faith-decision, will be lost.

The world crisis generated by human actions in polluting the planet, in biological jeopardy through genetic manipulation, in threat to all of life through nuclear destruction, and in spiritual betrayal under the influence of the rebel Prince, required intervention by our Planetary Supervisors, under the following conditions:

- Celestial activities were conducted in such manner that they did not interfere with the faith-decision program.
- Those activities required visitations that forced extraordinary events in our skies.

- Preparation for the new genetic program required physical contact with the mortal races on a wide scale.

Much of this activity was conducted clandestinely, under mental suppression. However, knowledge of the activity spread through the general population, but under gross distortions.

- The contacts offered an opportunity to reveal details of the Melchizedek program of world improvement, but still under the condition of not forcing human decisions.
- More overtly, our Planetary Supervisors provided other revelation to inform us of their purpose.

The pieces of this great puzzle were scattered widely, from contact with Moses in the ancient past, to revelation provided through the prophets and seers of Israel, to contact with Jonathan Swift three hundred years ago, to contact with American Indian tribes, to other contacts within the past fifty years, and to revelation of *The Urantia Papers*.

Without *The Urantia Papers* the key concepts for solution of the puzzle would not have been available.

In order to bring sense into this puzzle, and without visible divine intervention, the program included the use of human beings to unfold the meaning and details. However, these human participants also worked out of faith in God, without direct conscious influence.

We should not ignore the sentimental aspects of these various operations.

The struggles of past generations, and those unfolding today, are preserved in the record halls of the universe.

The crucifixion of our incarnate Creator forever gave us the title, *The World of the Cross*.

The work of a group of people who will act for their Creator at this time of extreme world crisis, with their decisions based strictly on faith in God and in Revelation, will add immeasurably to the sentiments felt by a universe. They are known as the Cosmic Reserve Corps of Destiny. Some abductees fall in this category. Memory of their service will be retained through the ages.

These two most notable events, the cruel death of our Creator, and the faith-decision of human mortals in service to their fellows at a moment of extreme world crisis, make this a planet to stir the sentiments of an entire universe.

This is not to deny the invaluable service of the incomparable Moses, the work of the many prophets and seers, and the light taken to the pagan world by the Apostles and by Paul. All offered themselves in service to God and for their fellow mortals, based strictly on faith.

All have been of service, all will be remembered.

In our decisions, we should remember that the universe is under divine administration. Our Visitors today, and their work, is done under the direct supervision of our Creator.

As stated in *The Urantia Papers*, page 227:

Regarding the future appearance of Paradise Sons, not even "the angels in heaven know the time or manner of such visitations," for a Michael-bestowal world becomes the individual and personal ward of a Master Son and, as such, is wholly subject to his own plans and rulings.

Nothing takes place on or around this world without the express consent of Michael of Nebadon, our Creator, the one we know as Jesus.

Satanic forces are not in control of our visitations; our Visitors come only from the highest universe levels.

I have been fortunate to be able to assemble scattered pieces of information about our celestial Visitors, and their purpose, into a comprehensive and coherent body of revelation.

This book provides that material.

This work is not intended as a survey of the many reports available, but rather as a presentation of the core elements. Several unique exercises were performed by our planetary supervisors to provide this revelation. I concentrate on those, and sufficient other evidence to highlight the singular insights offered to us.

I sincerely pray that my work will help in the faith-decisions we all must now shortly face.

PART ONE

ABDUCTEES

CHAPTER ONE

Kidnapped by UFOS

This letter was written to the following individuals, in response to a PBS Nova program by the same title, broadcast February 27, 1996.

Program Editors: Denise Dilanni, Eric Handley, Susan Kopman

Scientific Consultants: Robert Baker, Paul Horowitz, Elizabeth Loftus, Richard Oshe, Michael Persinger, Carl Sagan

UFO Abduction Investigators: Budd Hopkins, David Jacobs, John Mack

The program was an attempt to debunk the abduction phenomena.

Ladies and Gentlemen:

Behind the mud, behind the fear, behind the fraud, behind the perversion lies a reality that is gripping the minds of the world.

C. S. Lewis gave it succinctly fifty years ago:

“ . . . the present ‘celestial year’ was to be a revolutionary one; the long isolation of our own planet is nearing its end. Great doings are on foot.”

The ancients also believed we were in planetary quarantine.

Noah Kramer, in his *Mythologies of the Ancient World*, reported that the myths of ancient China described Shang Ti, the August Lord on High, charging two of his agents, Ch’ung and Li,

“to cut the communication between heaven and earth so that there would be no descending and ascending of spirits and men between the two.”

Beyond the mud, the fear, the fraud, and the perversion, is a greater blunder — to assume the universe operates according to our definitions, and our understanding.

I recall medieval minds who had the entire universe revolving around this planet! We have not altered our provincial attitude; we have merely changed how we describe it. Now the stars do not revolve around this world — merely the transactions of the universe!

The Scientific Paradigm

Amateurs like Budd Hopkins, and minds like John Mack, engaged themselves in these investigations because the scientific community defaulted. The scientific community defaulted because the phenomenon reaches beyond the scientific paradigm. The scientific community does not believe in such possibilities. To retain its familiar framework, to save its paradigm, it must reject evidence which goes beyond that framework. The scientific community needed someone like John Mack to jolt it into reality.

Attitudes about the universe, about existence, and about modes of operation — paradigms — condition what we do and how we behave. Science is a mortal system. Like every other mortal system it is founded on assumptions. Although it has strict rules for observation and deduction those rules do not remove it from the realm of human belief. It assays to define origins, processes of the universe, explanations of human behavior, and the “spiritual” aspirations of mankind. Note the many “scientific” explanations proffered for human behavior in the PBS program. Hence it develops theories of existence, a system of beliefs.

If science held to a “God” we would call those theories theologies. That science has no “god-head” to focus those theories is irrelevant to an inherent human process. Within the framework of greater intellectual discipline science came to assume it had a true grasp of reality whereas older, less rigidly disciplined, systems had less. Therefore, science must know better than those older systems. The great misfortune is that science is mechanistic. As a human discipline without “heart” it lost its ability to discriminate values. By its own definition science could not arbitrate among moral, social, and spiritual choices. To remain “objective” it shunned value assessments.

Through such evolution individual scientists found a ready vehicle for intellectual sport. They could roam freely in this new system, enjoy themselves, and avoid human accountability. The great intellectual discoveries, the conquests of technology, and the materialistic hopes springing from science elevated that activity to a “know it all,” “can do all” attitude which became a “god” to the world. We may have thrown away the old-fashioned “God” but, being human, we needed a “god” to tell us rules of the universe. We all suffer the sad consequences because this new “god” is heartless. As human mortals, scientist or nonscientist, we all long for values, and we all are subject to beliefs. We need moral and spiritual systems to give life meaning.

The PBS program made it painfully evident that Carl Sagan, Robert Baker, Elizabeth Loftus, Michael Persinger, Richard Oshe, and countless others are highly alarmed about the turn of events. Things are getting scary and scientists are getting scared. If there were no reality behind the abductions, if the cause were purely psychological, why should we be alarmed? We are frightened because the phenomenon goes beyond the scientific paradigm. Something is happening to cause human kind to reach for answers beyond the mechanistic framework of science, beyond the heartless “scientific” definitions of reality. Is it a general disappointment and disillusionment with the failure of science to control and regulate our world? Is it because science produced great threats of horror in our lives? Or is it because science removed the foundations of human belief systems which gave value to human kind? Is this accelerating attitude a mere coincidence in time? Could the activities of intelligence from other places in the

universe be related in some manner with the current grave dangers to the human race? Could the abduction reports be related in some way with concerns from a much higher level?

Enlarging Cosmic Perspectives

We should not expect highly intelligent beings to conduct themselves according to our definitions. They operate according to their criteria, not ours. If they placed us under planetary quarantine, with a policy of noninterference in the plans, programs, and decisions of human mortals, they must have a purpose. Perhaps they are engaging in an experiment, to determine how the human race will conduct itself without guidance from above. And if they would initiate overtures to reestablish communications and intercourse, they would schedule and arrange according to their mandates, according to their program, not ours.

If we were able to entertain such possibilities we might arrive at some interesting conclusions. The work of Carl Sagan and others in scanning the skies for electromagnetic signals from “extraterrestrial” intelligence may be fruitless. If they, with far superior “technology,” communicate by methods which go beyond electromagnetics we would never observe their signals. Then Carl and those countless others have wasted their time and a lot of money. (The neologism “extraterrestrial” displays that provincial attitude.)

We also might have an answer for the mysterious crop circles. Can any reasonable person believe those sophisticated mathematical designs, beautiful complex displays, ancient scripts, and plant biological modifications, are the work of two ignorant men, by means of nothing but a short piece of lumber and some rope, hopping madly in wild escapades from one end of the English countryside to another? Only uninformed or inane minds would follow such nonsense. Is it possible our “Visitors” are lifting us to larger cosmic perspectives in preparation for more profound activities? For those of us, of course, who are interested, and who can benefit.

A Genetic Program

What can we learn from the UFO abduction reports?

First, something highly unusual is going on. There are just too many reports from too wide a spectrum of population to ignore. If the reports come from people who are generally more intelligent, or more sensitive to human values, we do not have an indicator of more vivid imaginations; we have an indicator of greater concern for mankind, of important regard for more responsible human genetic stock. We may becloud the evidence with suppressed fears, but to deny human intuitions, scary experiences, and disturbing facts of SOMETHING making contact with untold thousands upon thousands of people is to deny reality. To ascribe this to “psychological” phenomena, or self-induced hallucinations, perhaps as an “escape” from a scary world, is to describe our own psychological fears and psychic tumult.

While the abduction investigators may be introducing unnecessary and potentially damaging trauma into the lives of their subjects, the scientific community is equally negligent by forcing explanations into the current paradigm.

True, many reports are imaginary or childish attempts to jump on the bandwagon, and many others are induced by suggestibility, but behind that veneer is a reality. I know from my personal investigations that some of the reports have solid foundation. The individuals provide details which could only come out of actual experience. Those details are mostly unrecognized by the abduction investigators and therefore, could not have been implanted by them. Since the investigators are unaware of the significance of those details, the details come unsolicited, and are reported incidentally.

Second, if we abstract all the details and nonsense out of the phenomenon we come up with one outstanding component: genetics. Why?

Consider genetic elements of our planetary tradition.

Adam and Eve are regarded as pure myth. Whether it is the Sumerian Dumuzi and Inanna, or the Akkadian/Babylonian Thammuz and Ishtar, or the Greek Adonis and Aphrodite, close parallels exist in the stories. They were a god and goddess pair. They came from celestial origins. Adam and Eve were created. Inanna journeyed in a "Boat of Heaven" to appeal her case to the gods. They were a lover pair. They lived in a paradisiacal home until a great error occurred. Inanna slept with a neighboring gardener. Eve ate of the forbidden fruit. They defaulted. They violated prohibitions against defiling a genetic program.

Very likely, the Judeo-Christian tradition is askew.

Perhaps the pair were intended to assist the evolutionary races physically and "spiritually." Perhaps they were intended for biologic uplift, genetic improvement.

Since these folk tales and stories come out of the Caucasian races, with locale traditionally assigned to the Mesopotamian-Near East regions, perhaps the pair made a contribution to origin of the "white" races. Much evidence exists in our planetary record to show that Caucasian people attempted to preserve blood lines.

From ancient times the nobility of Europe held a tradition of exclusive marriages among nobility. That was a social program to maintain blood lines, to preserve biologic stock. The purpose was genetic.

Among the ancient nobility of Macedonia and Egypt brothers married sisters, and bore children who also married brother and sister. (The famous Cleopatra married her brother in between her escapades with Mark Anthony and Julius Caesar.) That was a social program to maintain blood lines, to preserve biologic stock. The purpose was genetic.

We do not seem able to ask the right questions. Why would such inbreeding, passing along for many generations, not produce degenerate stock? We see the effects among European nobility. Would the builders of the most superb and most ancient structures in the world be incapable of noticing the results of their breeding habits, and not fashion social restrictions? Or is it possible they had better genetic strains which have since diluted? Is this the reason Moses was commanded to prohibit close family inbreeding?

Why did Abraham marry his half-sister? Note intermarriage among close kin of the family of Terah. Sarah's son and grandson were urged to marry their first cousins. Why was Abraham told he would be the father of many nations? He was great grandfather to the twelve tribes of Israel. The promise was genetic.

Then, as part of my continuing investigations, I am faced with that curious statement in the ancient *Book of Enoch*, 39:1.

"And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men."

Here again we have an isolated piece of information. According to this statement, someone upstairs has been busy. I might even deduce that this is a substitute program for the default of that ancient pair of god and goddess lovers. The purpose is emphatically genetic.

I am faced with another strange remark in the *Book of Revelation*, 14:3.

"No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth."

Of course, no sensible person would believe the 144,000, composed of members of the twelve tribes of Israel, (not merely Jews), could possibly be identified along tribal lines at this stage of world developments. If such tribes once existed they long ago blended with one another and with other people. On the other hand, the statement may be symbolic, to denote people descended from Abraham, a genetic remnant. If so, the purpose would once again be genetic.

Is there a connection between the "holy seed" coming down from heaven, and this group of Abrahamic seed being lifted up into heaven? Are both genetic stocks related in some fashion to a superplanetary program?

I am faced with still another strange remark, this one in the *Book of Deuteronomy*, 30:4.

"If your outcasts are scattered in the uttermost parts of heaven, from their Yahweh your God will gather you, and from there he will fetch you."

The statement was directed to the people of Israel, at that time still identifiable along tribal lines, about their descendants. Are these the "holy seed?" Do they originate through mixing of 144,000 with new "Adamic" seed, to produce the "holy seed?" Will they return to this earth to reestablish a program of biologic uplift. If so, once again the purpose is genetic.

Finally, given this context, are the biologic offspring of the UFO abductions not at all hybrid mix with some alien race, but part of an ongoing program of breeding select earth genetic stock? Have the investigators, by their unprofessional methods, imposed

their own childish, immature, and fearful notions upon the minds of their subjects to produce such strange theories? Why would such superior “technology” need alien genes, anyhow?

Boy! Something is going on. We should pay attention. Can you see the results of scientific neglect? Do your fears cause investigation of such possible planetary program to default to amateurs?

If that lover pair blew it, and celestial operators severed ties, we might postulate a disruption in a planetary program. The sparse items of information available to us suggest that concerns over the genetic enterprise never ceased at high universe levels. On this planet it saw repercussion as an attempt by planetary residents to preserve certain blood lines through the millennia. From the celestial realms it shows as tidbits of “revelation” informing us of the program they are now prosecuting — according to their design — if we have not closed our ears, our minds, and our hearts.

I can postulate even further. As we approached the awesome and imminent danger of complete genetic destruction, emergency operations were organized to ensure against total loss. We were permitted to occasionally observe visitations over the past fifty years. (Given a highly superior “technology” they probably can produce the space warp so fondly described by Carl Sagan to “tunnel to other universes.”) Thus the many UFO reports. “They” are engaged in a thorough survey of the planet. “They” also are preserving species. Latterly, “they” turned their attention to preservation of the highest genetic concern of all — the better components of the human species.

The fifty years since the remark by C. S. Lewis, and the outbreak of UFO phenomena, is not coincidental. It is also the period in which man devised methods to blow himself completely out of existence. Jesus phrased it eloquently, Matt 24:22.

“If those days had not been shortened no human being would survive. But for the sake of the elect those days will be shortened.”

The elect, of course, are that pool of genetic stock, exhibiting more responsible moral, social, and spiritual attitudes. They express greater universe perspectives, cosmic attitudes, which reach beyond the mere intellectual fascinations of science. There is a logical and sensible explanation for the experiences of so many thousands of human mortals. But not if we cling to “scientific” paradigms, devoid of far-reaching human values.

Ernest P. Moyer
March 3, 1996

CHAPTER THREE

Hypnotic Confabulation

We know from Revelation that individuals have been rehearsed deep in their minds.

UP1257: With the exception of less than a score of contact personalities, the members of this unique group are wholly unconscious of their preparation for possible function in certain planetary crises. These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seaphic guardian ministry. Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

We can speculate that some of those celestial personalities are our Visitors.

Betty Andreasson said that her celestial host buried things deep within her mind.

“It seemed as if he were going deeper inside of me—my mind.

Likewise have many experiences with our Visitors been buried deep within the mind. David Jacobs emphasized the Mindscan episodes. How, then, do we retrieve that material, and is it necessary to do so?

Much of what we know today about our celestial Visitors depends on the methods of hypnotic regression. Unfortunately, those methods are fraught with great deceptions and pure invention.

Hypnotism

Hypnotism is an altered mental state in which a hypnotist guides a subject through the mazes of the mind, — conscious, semiconscious, or unconscious — and all of its elaborations created from fears, phobias, traumas, desires, and personal history.

Following are remarks from the *Encyclopedia Britannica*. They represent a general professional consensus of the phenomenon of hypnosis. I italicize or comment on those statements that are important to our understanding of the dangers of hypnotic recall.

(The hypnotic) . . . state is characterized by a degree of increased receptiveness and responsiveness *in which inner experiential perceptions are given as much significance as is generally given only to external reality.*

This means that the subject becomes receptive and responsive to suggestions by the hypnotist. Internal perceptions, what the subject may believe is real, but not necessarily true memory, become crucially important in the subjects mind, and may modify recall.

The hypnotized individual appears to heed only the communications of the hypnotist. He seems to *respond in an uncritical, automatic fashion*, ignoring all aspects of the environment other than those pointed out to him by the hypnotist. He sees, feels, smells, and otherwise perceives in accordance with the hypnotist's suggestions, even though these suggestions may be in apparent contradiction to the stimuli that impinge upon him. *Even the subject's memory and awareness of self may be altered by suggestion*, and the effects of the suggestions may extend (posthypnotically) into the subject's subsequent waking activity.

This fact is especially dangerous in psychotherapy. The subject may become thoroughly and completely convinced that a scene suggested by the hypnotist is real, and then carry that scene into his real life as an actual event. Many lives and family relationships have been ruined through such methods.

. . . The resulting hypnotic phenomena differ from one subject to another and from one trance to another, depending upon the purposes to be served and the depth of the trance. Hypnosis is a phenomenon of degrees, ranging from light to profound trance states but with no fixed constancy. Ordinarily, however, *all trance behavior is characterized by a simplicity, a directness, and a literalness of understanding, action, and emotional response that are suggestive of childhood.*

Suggestibility, a state of greatly enhanced receptiveness and responsiveness to suggestions and stimuli presented by the hypnotist, constitutes the central phenomenon of hypnosis. Appropriate suggestions by the hypnotist can induce a remarkably wide range of psychological, sensory, and motor responses from persons who are deeply hypnotized. By acceptance of and response to suggestions, the subject can become deaf, blind, paralyzed, hallucinated, delusional, amnesic, or impervious to pain or to uncomfortable body postures, or he can display various behavioral responses that he regards as reasonable or desirable in the given situation that has been suggested to him by the hypnotist.

Since suggestibility is the central phenomenon of hypnosis, the subjects become instruments by which the hypnotists may carry forward their philosophies. The hypnotist may produce results by conscious suggestion or by unconscious stimuli suitable to his view of the world. Then the general public believes that "recovered memories" are actual facts, In this manner the abduction investigators can promulgate their perceptive errors and godlessness.

Benjamin Simon, in his Introduction to *Interrupted Journey* (IJ), made a related observation.

Though I have confined my active participation in this book to editorial supervision of medical statements, I feel that I should make clear the status of hypnosis because of public misconceptions which often envelop hypnosis with an arcane charisma, and the practitioner with the robe of Merlin. Hypnosis is a useful procedure in psychiatry to direct concentrated attention on some particular point in the course of the whole therapeutic procedure. In cases like the Hills', it can be the key to the locked room, the amnesic period. Under hypnosis, experiences buried in amnesia may be recalled in a much shorter time than in the normal course of the psychotherapeutic process. Nevertheless, there is little produced under or by hypnosis that is not possible without. The charisma of hypnosis has tended to foster the belief that hypnosis is the magical and royal road to TRUTH. In one sense this is so, but it must be understood that hypnosis is a pathway to the truth as it is felt and understood by the patient. The truth is what he believes to be the truth, and this may or may not be consonant with the ultimate nonpersonal truth. Most frequently it is.

To continue with remarks from the Encyclopedia Britannica.

. . . Many subjects seem unable to recall what happened while they were in deep hypnosis. This posthypnotic amnesia, as it is called, can either result spontaneously from deep hypnosis or it can result from suggestion by the hypnotist during the trance state. The amnesia may include all the events of the trance state or only selected items, or it may be manifested in connection with matters unrelated to the trance. Posthypnotic amnesia may be successfully removed by appropriate hypnotic suggestions.

This phenomenon is at the heart of the testimonies we receive today. Our Visitors may have buried the experiences deep within the minds of those they abducted. The investigators attempt to remove the amnesia, to get at the experience. But the recall is fraught with the possibility of great pollution, depending on the procedures employed by the hypnotists. Since suggestibility constitutes the central phenomenon of hypnosis the slightest inadvertent suggestion, uncon-

scious cue, or prior conscious suggestion, can cause the subject to wander off into fantasy. Hypnotism does not necessarily recall real memory; it may reveal only what the subject believes in his mind to be true. If the investigators have conditioned beforehand what the subject feels they should produce the hypnotic methods may result in a highly adulterated state of recall, or even pure invention.

The abductee may slant his "recall" to produce what he thinks the investigator wants.

This fact heavily conditioned the work of Jacobs, Hopkins, and Mack, who were eager to tell their subjects, implied or direct, what they expected.

Conversely, hypermnnesia, a memory capacity that transcends the everyday ability, is another aspect of hypnotic behavior. For example, in the trance state, the subject, by virtue of an uncritical willingness to make the effort and a freedom from inhibitions deriving from preformed judgments, can vividly remember long-forgotten, even deeply repressed experiences, recount them in extensive detail and still maintain an amnesia for them at the ordinary level of consciousness. This remarkable ability permits the recovery of memories that are otherwise unavailable to conscious awareness, and it was thus of great usefulness to Freud as he embarked on his explorations of his patients' unconsciously held memories.

This is the element of hypnosis pursued so vigorously by the investigators. Unfortunately, they ignored the false potentials of hypnotic recall.

. . . Memory of a hypnotic trance is often vague and fragmentary, as in awakening from an ordinary dream. This may be due in part to defect of registration during the period of altered consciousness. At the same time, very much more complete posthypnotic amnesia can be induced if an individual is told that, when he awakens, he will remember nothing of what went on during the period of hypnosis. This is clearly a psychogenic phenomenon; memory is fully regained if the patient is rehypnotized and an appropriate counter-suggestion given. It may also be regained if the person is persistently interrogated in the waking state, again suggesting that the amnesia is apparent rather than real. This observation led Freud to seek access to ostensibly forgotten (repressed) memories in his patients without the use of hypnosis.

The Hypnotic State

No one has a precise definition of the hypnotic state. No experts exist on earth today who can tell us exactly what goes on when a subject enters a state of altered consciousness. Various individuals have attempted definitions but there is no consensus among the many workers in the field. Opinions vary from the claim that there is no such thing as hypnosis, merely willingness of a subject to follow the suggestions of the hypnotist, to demonstration of profound performances not available to the normal conscious mind.

I recall an event when I was in high school. A hypnotist stage performer visited our country school. He hypnotized several individuals, including our music teacher. He then asked her to play part of a Beethoven concerto using the pages of *Life Magazine* as her music sheet. Within her physical dexterity she did well, remembering the entire piece.

Some years later a business associate of mine dabbled in hypnosis. I recall a woman to whom he had given a post hypnotic suggestion. She appeared at a later meeting, seemingly ordinary, but on cue she took pen and paper and began to write a long letter, without understanding why she was doing it.

One web site, designed by licensed professionals, answering frequently asked questions, made the following remark:

Can Hypnosis Be Used to Accurately Recall Everything That Has Ever Happened to You?

The mind does not simply take in experience and store it in exact form for accurate recall later. In fact, memories are stored on the basis of perceptions; therefore, are subject to many of the same distortions as perceptions. People can remember things that did not actually happen, they can remember selected fragments of an experience, and they can take bits and pieces of multiple memories and combine them into one false memory.

Dylan Morgan of Ilkley, West Yorks, North England, did some striking work in attempt to define the hypnotic state. His books included *Hypnosis for Beginners*, *A Beginners Guide to Psychotherapy*, and *The Principles of Hypnotherapy*. In England he is a member of the National Council of Psychotherapists, the National Council for Hypnotherapy, the British Hypnotherapy Association, and Fellow of the Hypnosis Research Society. Morgan has a remarkable history, first as a scientist, and then as a therapeutic worker.

I was educated at Welsh-speaking primary schools. I went to Jesus College Oxford on a scholarship to read Mathematics. After getting a first class honors degree I went on to do a doctorate in Elementary Particle Theory in the Oxford University Mathematics Department. From

1970 I was doing research in the Mathematics Department of Dundee University. For a period in between I was a Senior Scientific Officer at the Royal Aircraft Establishment.

These are some of the things he said about the emotional and mental state of human beings, and the use of hypnosis to probe those states.

Emotional Systems

The emotions tend to shade into each other more gradually than do the senses: it is hard to put a clear line between a pleasure and happiness in the way that we can distinguish touch and pain, for example. . . . Whether we consider love, liking, excitement, pleasure, happiness, or fear, anger, grief, guilt, depression or any other shade of feeling, it is true that they can be induced or suppressed or altered in quality.

. . . If a person is induced by some hypnotic technique to feel fear or excitement then the adrenal glands respond as a part of the process. This underlines the fact that hypnotic techniques can also affect the functioning of the endocrine system. Another example might be the arousal or suppression of sexual feelings, which would be accompanied by changes in the level of sexual hormones.

Note that emotions can be induced, suppressed, or altered. This is one of the great fallacies in probing experiences of contact with our Visitors. The investigators may induce fear, excitement, or sexual feelings by inadvertent suggestion, unconscious cue, or prior conscious discussion offered their subjects. Or the abductees may have their recall modified from reading books, or from Television and Cable programs.

Relationships

Of very great importance to most people are their relationships with others. A relationship is a complex pattern of feelings and habitual actions and responses in two or more people, so it involves systems which have been mentioned above. Very often the problem presented to the Hypnotherapist lies in this area, and the task is to sort out what parts of the complex pattern it is best to change in order to improve matters. Insofar as it is possible to alter feelings and actions by Hypnotic techniques, it is by the same token possible to alter the course of a relationship.

Again we see how the perceptions of a relationship between a human being and a celestial Visitor can be altered by the hypnotic techniques employed. The investigator may induce confidence, or he may induce fear. Or he may replace love with hate, and respect with contempt. This conditioning of relationships shows vividly in the abduction reports.

Mental Systems

Memory is a particular function of the brain which has also been demonstrably affected by Hypnotic procedures. It, also, can be enhanced, inhibited, made selective or falsified. On the stage a popular alteration is to make the Subject forget some quite simple thing, like the name of a color or the number 7. The Subject may struggle very hard to recall the missing fact but fail totally. An alternative is to get him to believe that something is true or has happened which has not. If a Subject is induced to "remember" that another person has cheated him in some way, he will start to act in a way which is amusing to the audience. But the serious side to this is that certain individuals can be influenced to believe that they have remembered episodes or early sexual abuse which never in fact happened. The problems that can arise from this are termed the False Memory Syndrome.

This is a crucial remark. Memory can be affected by hypnotic procedures. It can be enhanced, inhibited, made selective, or *falsified*. Over the past three decades horrifying scenarios were created through hypnosis in which subjects believed a father, a brother, a grandfather, or an uncle sexually abused them, when no such abuse actually took place. The results can be permanently damaging to family relationships.

Paul G. Durbin is a United Methodist Minister serving as Director of Pastoral Care at Pendleton Memorial Methodist Hospital in New Orleans, Louisiana. He has been on the hospital staff since 1976 and has been Director since 1982. Durbin has a Bachelor of Arts Degree from Centenary College of Louisiana; a Master of Divinity from Emory University, Atlanta, Georgia; a Ph.D. from the American Institute of Hypnotherapy, Irvine, California; and has completed four quarters of Clinical Pastoral Education at Walter Reed Army Hospital in Washington, D.C. He is a member of the International Association of Counselors and Therapists, American Association of Professional Hypnotherapists, American Council of Hypnotist Examiners, National Board of Hypnotherapy and Hypnotic Anesthesiology, the National Society of Clinical Hypnotherapists and the International Medical and Dental Hypnosis Association.

Durbin wrote:

In discussing Recovered Memory Therapy, I . . . am including those therapists who plant false memories and encourage their clients to confront, hate, break with and sue parents for something that may or

may not have happened years ago. . . . Recovered Memory Therapy is bad therapy because it makes assumptions that are not valid, it rewrites a persons history with very painful results, it makes the client very dependent on the therapist, it separates clients from their natural families, (and) it causes the client to induce some very emotionally painful experiences which come only from the imagination and quite often makes the client worse instead of better.

. . . Our conscious mind consists of what is available to our conscious thinking process. It is the analytical, rational, logical, two-plus-two-is-four part of the mind. The subconscious is not logical and it contains our emotions, habits, automatic responses, feelings, instincts, impressions and much of our memory. One of the peculiarities of the subconscious mind is that (it) cannot tell the difference between imagination and reality. In regards to memory: a thought, image, (or) idea, whether real or not, repeated often enough or when emotionally charged, becomes like a real memory to the subconscious mind.

Many believe that a memory retrieved in hypnosis is true and accurate. I used to accept this assumption, but as I came to (better) understanding, . . . I realized that one can easily produce a false memory that can seem just a real as a true memory.

I was first introduced to Recovered Memory Therapy about five or six years ago. A man called me from California. He said that he had got my name and phone number through the United Methodist Church. He had an adult daughter in New Orleans who had sent him a letter accusing him of childhood sexual abuse. She had recovered the memory while in therapy at a local psych-center in New Orleans. She wrote her father requesting that he pay for her therapy and that he should send her a specific amount of money each month (because) she was too emotionally disturbed to hold a job. She was in her forties when she began therapy and was working and making a living. After a few months (of therapy) she (supposedly) recovered these memories of sexual abuse and had steadily gotten worse. The father denied that he had ever touched his daughter sexually and was overcome with sadness and despair as a result of the accusations. He ask me for help. As his daughter was receiving counseling at another health care facility, I contacted the chaplain at that hospital to look into the situation. I talked to the father one more time and he said that he was trying to get an appointment with the therapist but had been unsuccessful. The therapist keep telling him that he was in denial and that the only way the daughter and therapist would meet with him was if he confessed that he had indeed molested his daughter when she was a child. He asked me if I had ever heard of the False Memory Syndrome and an organization called, "False Memory Syndrome Foundation" which had been formed for parents of adult children who had accused their parents of sexual abuse. I admitted that I had not.

Other professionals have commented on hypnotic memory recall:

Hypnosis does not have any special power by itself to enhance the recall of old memories. It can indirectly help us rebuild past events, but it can also rebuild events that never happened. This is partly because hypnosis has the side effect of increasing our confidence in what we remember, whether it was experienced or imagined.

In other words, under hypnosis we may imagine a scene through slight suggestion, but that fantasy may become a memory we regard as real. Excellent examples are Betty Andreasson's "dress" given her by her abductors, or the "hoods" they wore in the "red" atmosphere, or implants in her nose.

. . . Under hypnosis, people report more details about a remembered situation than without hypnosis. Some of these details turn out to be accurate, while some turn out to be incorrect. The hypnotized person will have a high degree of confidence that both the correct and the incorrect details are accurate . . .

Memory experts today are in general agreement that recall is actually a reconstructive process, rather than one where we simply access and display recorded information (Bower, 1990). When we remember an event, we actually recreate and re-experience it (to some degree), and often change it in the process. Most commonly, we organize our recall of past events in a way that makes sense of our present situation and is congruent with our current expectations. (Spanos et al., 1994; Nash, 1994).

Note that when hypnotic regression is used to recall a celestial contact most investigators and their subjects expect a preconceived set of conditions. Thus the extracted memory may be heavily influenced not only by the expectations of the investigator but also by current social expectations. This total cultural environment is sure to produce results which gratify its current desires. If we have promulgated inimical aliens through books and television, the abductees may become influenced by such images, and respond accordingly.

The way we distinguish remembered actual events from events we dreamed or fantasized about is by various qualities of the memory, such as its vividness and particularly its perceptual fluency (Whittlesea et al., 1990). One reason why hypnotic fantasy is sometimes confused with real events is that the quality of imagery under hypnosis may often be very close to the quality of remembered real events. This is one of the characteristics of hypnosis that makes it so interesting and so useful (for therapeutic healing) — its power to make sensory imagery very realistic and very vivid, and to help provide emotional inten-

sity. Under hypnosis, the cues that help us distinguish memory from imagination may become confused, and we may lose track of the source of an imagined event (source misattribution).

The “False Memory” Controversy

A controversy has entered media attention around this topic because many psychotherapists who specialize in treating traumatized people use hypnosis (or interviews under the influence of barbiturates) as part of their treatment, whether or not they use it to deliberately “recover memories.” Hypnosis has also been used for forensic purposes in criminal investigations. Both of these uses have come under severe scrutiny. The expectations of the hypnotist have a strong effect on events created or recreated under hypnosis, via contextual cues. The motivation of the client to find meaning in their life history is an even stronger factor in creating or recreating experiences. Information gathered by means of recall under hypnosis needs to be independently verified.

Again we see how investigations of celestial contacts may be heavily influenced by the expectations of the investigators, and conditioned by contextual cues. Even more, the motives of the abductees to find an explanation of their extraordinary experience, may result in *creating explanatory experiences*. There need be no overt leading questions. The investigators mostly ignore the pollution this mental phenomena may introduce into their results.

At times, previously unreported traumatic events are reported during hypnosis, and the question is raised whether hypnosis allowed the recall of a previously unavailable (“repressed”) memory, or whether the memory is a vivid fantasy inspired by other psychological needs.

. . . The biggest concern among experimental memory researchers has been their perception that some therapists may have misconceptions about memory retrieval with hypnosis or drugs. In particular, the concern is that some therapists may not realize that the high confidence of memories from hypnotized clients is deceiving. A high level of details and high confidence in recall, particularly under hypnosis, do not necessarily mean that the events are historical. Many believe that this sometimes creates conditions where families are unnecessarily destroyed by accusations based on “false memories.”

In adult psychotherapy, with or without hypnosis, two types of memory errors can potentially occur: false negatives (believing that something didn’t happen when it actually did, repression or dissociation), and false positives (believing something happened when it did

not, pseudomemory or “false memory.”). Clinical efficacy does not guarantee that either of these mnemonic errors was avoided in therapy (Nash, 1994).

A history of severe early psychological abuse or other trauma causes a lifetime of serious psychological problems, and psychological trauma can even cause physical damage to the brain (Bremner, 1995). This brain damage, in the critical hippocampal area, appears to be responsible for many of the memory problems associated with Post Traumatic Stress Disorder (PTSD) (Gabbard, 1995). Some theorists have claimed that early sexual trauma has special qualities that sometimes cause the events to be blockaded from memory. Most evidence though seems to show that the greatest damage appears to be due not to any one particular type of abuse but to dysfunctional family life in general (Levitt, 1995). Our recall of early life is particularly vulnerable to distortions over time, even without hypnosis, and hypnosis increases the possibility of distortion. The sticking point from a memory perspective is that someone may have very real trauma and very real damage, but not always a reliable way to reconstruct what actually happened.

If a person comes to an investigator and expresses belief that he is an abductee, the investigator may accept such claim, often because of his intense desire to discover new evidence. The investigator then induces a hypnotic state, and may lead the person down the path to recall of an amazing adventure which never took place, or took place in a form distant from the current recall.

The investigators today do not have methods by which they can “prove” the reliability of a claimed adventure. The notorious case was an incident in which graduate students at Harvard conspired to trap John Mack. A woman posed as an abductee. Mack followed, and sincerely believed in, the pure deception of the student. I know from study of Mack’s book that he believed reports which had no foundation in actual events. The subjects offered no real evidence and used Mack’s interest as a vehicle for expressing their emotional concerns. He had no accurate method to distinguish between reports based on actual events, and reports invented in the mind.

The devastations which took place in families because of false scenes of sexual abuse created in the mind through hypnosis forced a much more careful scrutiny of hypnotic recovered material, and initiated a rigorous study of the False Memory Syndrome.

Another person to testify to this devastating impact in his private life was Mark Prendergast. In an article entitled *Victims of Memory: Sex Abuse Accusations And Shattered Lives*, published in the *Magazine for Hypnosis and Hypnotherapy*, Prendergast asked the question: *Hypnosis: Memory Prod or Production?*

Prendergast, an independent scholar and investigative journalist, has written the most comprehensive work on the recovered memory debate. He originally came to examine the subject through painful personal experience, after

both of his young adult daughters went to therapy and cut off all contact with him. The following is from *How To Believe the Unbelievable*, a chapter in his book, *Victims of Memory*, Hineburg, VT: Upper Access Books, 2d edition, 1996(VM).

After both of my children cut off contact with me, I thought that maybe I really had done something horrible to them and had repressed the memory myself. So I went to a hypnotist. Like most people, I thought that when you sank into a deep hypnotic trance, you could magically tap into your dormant subconscious, unlocking long-forgotten memories. Fortunately, I went to an ethical hypnotist who did not lead me into believing I had committed incest on my children. She failed, however, to tell me how questionable memories are when “uncovered” in hypnosis. I discovered that fact during my research. From its inception hypnosis has caused considerable controversy and spawned innumerable myths. One thing that experts agree on, however, is that memories retrieved under hypnosis are often contaminated mixtures of fantasy and truth. In many cases, outright “confabulations” — the psychologists’ term for illusory memories — result. Here is an unequivocal passage from the 1989 fifth edition of the *Comprehensive Textbook of Psychiatry*:

‘An overwhelming body of research indicates that hypnosis does not increase accurate memory, but does increase the person’s willingness to report previously uncertain memories with strong conviction. Furthermore, the hypnotized individual has a pronounced tendency to confabulate in those areas where there is little or no recollection; to distort memory to become more congruent with beliefs . . . and fantasies; and to incorporate cues from leading questions as factual memories. Finally there is a high likelihood that the beliefs of the hypnotist will somehow be communicated to the patient in hypnosis and incorporated into what the patient believes to be memories, often with strong conviction.’

Sadly, this is exactly the situation we face in the recovery of unconscious abduction memories. The hypnotized individuals have a pronounced tendency to confabulate in those areas where there is little or no recollection. They also distort memory to become more congruent with the beliefs of the hypnotist-investigator. Budd Hopkins was especially effective in communicating his beliefs to his subjects, forever altering what they believed to be actual experience. How truly unfortunate.

Psychologist Robert Baker observes that “confabulation shows up without fail in nearly every context in which hypnosis is employed.” No experimental study has ever provided evidence that hypnosis helps

unlock real memories, although, as one researcher put it, "It is difficult to disregard totally the wealth of anecdotal reports extolling the virtues of hypnotic memory enhancement." Perhaps, then, hypnosis can enhance both real memories and fantasies . . .

Dylan Morgan, in a private note to me, said that even the most careful hypnotic procedure does not guarantee that recalled memory is reliable. Command by the hypnotist to suppress memory between recall sessions does not prevent the mind from confabulation.

Prendergrast goes on:

The reason that memories retrieved under hypnosis are suspect goes to the very definition of the process, which invariably includes the concept of suggestion. Clark Hull and A. M. Weitzenhoffer defined hypnosis simply as "a state of enhanced suggestibility." When a subject agrees to be hypnotized, he or she tacitly agrees to abide by the suggestions of the hypnotist. This state of heightened suggestibility can work quite well if the goal is to stop smoking, lose weight, enhance self-esteem, reduce perceived pain, or improve one's sex life. But it is not an appropriate method for retrieving supposedly repressed memories, as psychiatrist Martin Orne and psychologist Elizabeth Loftus have repeatedly stressed in courtroom settings. Orne asserts that hypnosis is a technique that "greatly facilitates the reconstruction of history, that allows an individual to be influenced unwittingly, and that may catalyze beliefs into 'memories.'" He emphasizes that "we cannot distinguish between veridical [true] recall and pseudomemories elicited during hypnosis without prior knowledge or truly independent proof." Loftus has said virtually the same thing. "There's no way even the most sophisticated hypnotist can tell the difference between a memory that is real and one that's created. If you've got a person who is hypnotized and highly suggestible and false information is implanted in his mind, it may get imbedded even more strongly.

One psychologist tried to use a polygraph to distinguish between real and phony memory but it didn't work. Once someone has constructed a memory, he comes to believe it himself. Consequently, numerous psychologists have recognized that reality is routinely distorted under hypnosis. Theodore R. Sarbin and William C. Coe have referred to hypnotism as "believed-in imaginings," while Ernest R. Hilgard calls the process "imaginative involvement." J. P. Sutcliffe characterized the hypnotic subject as "deluded" in a purely descriptive sense. Jean-Roch Laurence and Campbell Perry assert: "Hypnosis is a situation in which an individual is asked to set aside critical judgment, without abandoning it completely, and is asked also to indulge in make-believe and fantasy."

The hypnotized subject is not the only one who is deluded. The hypnotist who believes that he or she is delving for hidden memories takes an active part in the shared belief system. Both hypnotist and subject are engaged in a tacitly accepted mini-drama in which they act out prescribed roles. Psychiatrist Harold Merskey has defined hypnosis as “a maneuver in which the subject and hypnotist have an implicit agreement that certain events [e.g. paralyzes, hallucinations, amnesias] will occur, either during the special procedure or later, in accordance with the hypnotist’s instructions. Both try hard to put this agreement into effect.”

. . . Eric Greenleaf observes that “the pretense of hypnotist-operator is a sort of shared delusion which both patient and therapist participate in.” He states that the methods of hypnotic induction are “more like following the rules of social procedure than . . . chemical analysis.” Robert Baker puts it more bluntly: “There is no such thing as hypnosis.” Numerous experiments have demonstrated that all of the mysterious hypnotic phenomena, such as pain reduction, posthypnotic amnesia, blindness, paralysis, and the like, are simply part of a subject’s belief system and, with the sanction of the authority — the hypnotist — they can all magically reverse themselves. I am not trying to imply that “hypnosis,” whether a real state or not, does not have a profound effect, however. The human imagination is capable of incredible feats, so that subjects under hypnosis can even will away their warts . . . Hypnotism entails a powerful social mythology. Just as those “possessed” by demons believed in the process of exorcism, most modern Americans believe that in a hypnotic state, they are granted magical access to the subconscious, where repressed memories lie ready to spring forward at the proper command.

. . . In the introduction to *Theories of Hypnosis: Current Models and Perspectives* (1991), editors Steven Jay Lynn and Judith W. Rhue summarize the views expressed by the majority of the contributors: “Hypnotic behavior is interpersonal in nature Subjects’ sensitivity to the hypnotist, subtle cues, and the tacit implications of hypnotic communications have a bearing on how they respond.” Further, they note that “subjects may engage in self-deception, may be unaware of the intrapsychic and contextual determinants of their actions, and may engage in behaviors that fulfill suggested demands with little awareness that they are doing so.” Experimental psychologists have long understood that false memories can be implanted during hypnosis. In 1891, Bernheim suggested to a hypnotized subject that his sleep had been disturbed the night before by a neighbor who “coughed, sang, and then opened the window.” After the session, the patient elaborated on this illusory event, even adding how someone else had told his neighbor to close the window. Bernheim then told him that the scene had never happened, that he had dreamed it. “I didn’t dream it,” the

patient protested indignantly. "I was wide awake!" Laurence and Perry performed a similar experiment in 1983. Under hypnosis, subjects were asked to relive a night from the week before. During this experience, they were asked whether they had been awakened by loud noises. The majority took the hint and described the sleep interruption in some detail. After the hypnotic session, most of them continued to express a belief in the sounds. Even after they were told that the hypnotist had suggested the incident to them, they insisted on their reality. "I'm pretty certain I heard them," one subject stated. "As a matter of fact, I'm pretty damned certain. I'm positive I heard these noises."

The sequence of these comments is revealing. In three sentences, we hear the subject rehearsing his convictions, progressing from "pretty certain" to "positive." Similarly, those intent on recovering memories of incest are usually unsure of their newly envisioned scenes at first. It is only with rehearsal and reinforcement that the memories gradually come to seem real and convincing.

Canadian psychologist Nicholas Spanos performed an interesting extension of the above experiment, trying to show that the implanted memories weren't "real," but were instead the result of role playing. As the authoritative hypnotist, he first got his subjects to agree to the memories, then reverse themselves, then agree again, then reverse themselves. By doing so, Spanos asserted that the pseudomemories were never truly believed, but were simply reported in compliance with role expectations. Yet by the end of the confusing process, four of his eleven subjects still insisted that they had really heard the phantom noises. Here, Spanos appears to have missed the vital importance of rehearsal and reinforcement in the production of false memories. If 36 percent of his subjects still believed in the "memories" without a therapist insisting on their truth, what kind of results would you get when any doubts are dismissed as attempts to deny the awful truth?

One of the characteristics of well-rehearsed hypnotic confabulations, in fact, is the utter confidence with which they are eventually reported. Such memories tend to become extraordinarily detailed and believable with repetition. "The more frequently the subject reports the event," Martin Orne has written, "the more firmly established the pseudomemory will tend to become." As a final caution, he warns that "psychologists and psychiatrists are not particularly adept at recognizing deception," adding that, as a rule, the average hotel credit manager is a far better detective. Unfortunately, clinical psychologists and other therapists appear to have little interest in playing detective, even when they realize that hypnotism often produces false memories.

While I do not agree with all of the philosophical views of Prendergast, he certainly has done an excellent job in reviewing the situation we now face in the abduction phenomena. In fact, he went on with his opinions about abductions. I include it here because of the value of what he has to say, even though he does not accept that possibility.

. . . In *Abduction: Human Encounters with Aliens* (1994), John Mack is impressed by “the intensity of the energies and emotions involved as abductees relive their experiences,” in which they report being grabbed against their will and “subjected to elaborate intrusive procedures which appeared to have a reproductive purpose.” Mack acknowledges the similarity to repressed memories of sexual abuse. In one case, he says, a woman went to a therapist “for presumed sexual abuse and incest-related problems. Several hypnosis sessions failed to reveal evidence of such events.” Instead, however, she recalled being abducted by aliens when she was six. Mack stresses that the UFO therapist must have “warmth and empathy, a belief in the ability of the individual to integrate these confusing experiences and make meaning of them . . . , and a willingness to enter into the co-investigative process.” I am sure that David Jacobs and John Mack feel real empathy for these people, who truly believe that they have been taken to UFOs and forcibly subjected to bizarre sexual experimentation.

[FOOTNOTE: John Mack’s *Abduction* follows the same basic pattern as that described by Jacobs. His hypnotized subjects reveal that the aliens took sperm and egg samples and inserted probes into their vaginas, anuses, and noses. Mack’s aliens, however, are ultimately benign, trying to save humans from ecological disaster. The expectancy effect appears to be at work here: Mack has long been an activist for environmental causes. It appears that his expectations are sometimes quite overt. One reporter invented an abduction story that Mack eagerly accepted. Prior to her hypnotic sessions, he “made it obvious what he wanted to hear.”]

But their findings seem only to confirm what is already known about hypnotism — that subjects tend to “remember” whatever the hypnotist is looking for. The pain is real — regardless of whether the memories are of past lives, UFO abductions, or incest by parents — but it was more likely prompted and encouraged through the dubious means of hypnotic “regression.” Investigators such as Jacobs and Mack dupe themselves and others because they genuinely want to help people, especially if, in the process, they can feel that they are also exploring uncharted territory.

Paul McHugh, MD, Chief of Psychiatry at Johns Hopkins Hospital presented a paper he entitled *How Can Someone Get False Memories?* at a *Memory and Reality Conference*, April 1993. He said:

Memory is a construction of fragments which are then reconstructed into a narrative that makes sense in the here and now. In doing this we fill in the blanks with information received since the event, and this mixes with the original memory until it becomes impossible to separate. This means that every thing we have seen or heard or read can become garbled with our own memories and we will truly believe that it is our own true memory.

This statement well describes the problem of memory recall in abduction scenarios. Our culture has been saturated with pictures, descriptions, horror movies, and many other assorted mass media exploitations.

Garbled memory can occur in three areas: when the memory is stored (encoded), while it is being stored, and when it is retrieved. Something could be misunderstood at the time and hence an erroneous memory could be stored. Memory is subject to deterioration and change over time while in storage. And our current expectations and beliefs can alter our perception of a memory when it is recalled. Careful experiments have shown that it is remarkably easy to influence people so that they come to believe in memories that are false.

These remarks are especially critical to evaluation of the recovery of abduction memories. When the investigators go into repeated sessions, and instruct the subjects to remember what they recovered between sessions, they enhance creation of false scenarios. This was especially bad with Betty Andreasson because she was anxious to improve her income and her fame by providing sketches of her so-called recalled scenes and personalities. This intensified her imagination, thus provoking increased confabulation until, at the latter part of *The Andreasson Affair* we find nothing but imagination. As Fowler proceeded through the sessions he more and more lost reliable information. His later books, again with Betty's drawings done in collaboration to sell books, are nothing more than sheer imagination.

Because of the ability of the mind to reconstruct memories of events that never occurred, the method of post hypnotic amnesia is highly important to more reliable memory recall. All abduction investigators of which I am aware, except Benjamin Simon, made the fatal error of remembering recall details between sessions. He had Betty and Barney Hill suppress their recall until he felt he had exhausted their experience details, at which time he permitted them full recall. But, as I noted above, that did not eliminate the possibility of confabulation. All other investigators, because of their driving desire to obtain details of events, multiplied the opportunities for perverted materials. The subjects had adequate time to review their memories, explain to themselves the reason for the events, offer a mental justification for the information, and otherwise shape the recall to expectations, theirs and the investigators.

Out of this horrendous mess we are left with pieces of information which can tell us something about our Visitors and their purpose, but the results are fraught with potential for great error, and for conceptual horrors.

How sad.

I shall now illustrate how the desires, expectations, and psychology of the investigators heavily pollute reports obtained under hypnosis. But through those filters we find valuable information.

Since the subjects respond according to what they think the investigator wants to hear, the details and color (tone) of their reports is determined beforehand. If the investigators had been neutral, not exhibiting desire toward a belief in UFOs or abductions, the material would have been much more reliable. The work of Benjamin Simon with Betty and Barney Hill is especially important because he was a psychiatric professional who had no personal interest in the UFO phenomena, and who did not exhibit prior expectations to Betty and Barney. Unfortunately, Ray Fowler's investigation of Betty Andreasson, Budd Hopkins's work, the studies of David Jacobs, and the research of John Mack were all done with prior knowledge by their subjects on their intents and purposes. They all carried that heavy baggage. The subjects responded accordingly. Then each published book, elevated by movies and television shows and documentaries, multiplied social expectations, and a general culture of horror images, gave us literally tortured views of our celestial Visitors.

For that we all shall pay a terrible price.

CHAPTER TWO

An Abduction Conference

On February 28, 1992, David E. Pritchard, a physicist at the Massachusetts Institute of Technology, and John E. Mack, a psychiatrist at the Harvard medical school in Boston, distributed a letter in which they extended an invitation to select individuals to attend a closed conference at MIT from Saturday, June 13 through Wednesday, June 17. The purpose of the meeting was to "*assess the similarities and differences in the findings of various investigators studying people who report experiences of abductions by aliens, and the related issues of this phenomenon.*"

The conference was not sponsored by MIT but the school offered facilities for the meeting.

Both men had outstanding credentials. Pritchard had taught and pursued research in atomic and molecular physics since 1968, and had been awarded the prestigious Broida prize for outstanding experimental advances in atomic, molecular, and optical physics.

Mack is a *cum laude* graduate of the Harvard Medical School, and former head of the Department of Psychiatry at the Cambridge Hospital, where he was professor of psychiatry for twenty-five years. He is founding director of the Center for Psychological Studies in the Nuclear Age, won acclaim for his studies on suicide, and testified before Congress on the psychological impact of nuclear weapons competition on children and adolescents. He authored more than 150 scientific papers, and wrote the 1977 Pulitzer Prize-winning biography of Lawrence of Arabia, *A Prince of Disorder: The Life of T. E. Lawrence*.

Those invited to the conference were asked to read two publications prior to attending. The first was a book by David M. Jacobs, *Secret Life: Firsthand Accounts of UFO Abductions*, Simon & Schuster, New York, 1992(SL). The second assignment was *On Stolen Time: A Comparative Study of Abduction Reports*, published by the Fund for UFO Research, Mt. Ranier, Maryland, 1987(ST), and authored by Thomas E. Bullard. Jacobs is a professor of history at Temple University in Philadelphia, while Bullard has a Ph.D. in social research.

The conference was officially reported in *Alien Discussions: Proceedings of the Abduction Study Conference*, edited by Andrea Pritchard, David E. Pritchard, John E. Mack, Pam Kasei, and Claudia Yap. It was published by the North Cambridge Press, Cambridge, Massachusetts, 1994(AD).

Closely on the heels of this report Courtland Dixon Barnes Bryan, otherwise calling himself C. D. B. Bryan, wrote a summary of the conference in a book he entitled *Close Encounters of the Fourth Kind, Alien Abductions, UFOs, and the Conference at M.I.T.*, Alfred A. Knopf, New York, 1995 (CE4). The book was

excellent — and thought provoking. It covered not only the conference, but also discussed major episodes that have impacted on UFO and abduction investigations.

Bryan is the son of Colonel Joseph Bryan, III, a long time operative of the CIA. The senior Bryan had been accused by various individuals as a plant to bring about the demise of NICAP, the National Investigative Committee for Aerial Phenomena, founded by Major Donald Keyhoe. C. D. B. Bryan adamantly denied this, stating that his father had an unswerving out-spoken faith in the existence of UFOs that he maintained until his death in 1993. He stated *that anyone who knows anything about the history of NICAP knows that the group didn't need anybody's help in its disintegration; it simply self-destructed.* He felt his father's views of UFOs were somewhat of an embarrassment to official agencies who were attempting to deny their existence. According to his words, “. . . *The equivalent of lending undue credence to horoscopes or the healing power of crystals. In any case, I do not believe it was the sort of public position an agent would take whose covert role was to smother interest in UFOs.*”

I can understand the demise of NICAP. In 1968, when stunned by my discoveries of the detailed parallels between George Adamski and other reporters, including Betty and Barney Hill, I visited NICAP on the expectation that I would find help in my attempt to grasp the phenomena which were unfolding before us. I talked with Richard Hall, who has been highly active in UFO and abduction investigations for more than thirty years. (He presented a paper at the MIT conference.) His reaction to my inquiry was one of vociferous denial, that Adamski was a fraud, and that I should not expect to find worthy material from that source. I walked out of the office appalled at his attitude.

“Carol” and “Alice,” two abductees at the conference, expressed their dismay with Hall also. Although they had visited with him prior to the conference, he avoided them. Greatly puzzled, they confronted him directly. He responded, “In all honesty you scare me. You frighten me.” Hall is dealing with events which fascinate him, but which far transcend his world view.

This inability to come to grips with reality outside the framework of our godless scientific world views permeated the conference. The predicament may be summed up in one simple sentence:

They were a group of godless minds attempting to come to grips with the actions of God.

Individual abductees had been invited to the conference and were members of discussion panels. The consensus among them, looking to the investigators for answers, was the fundamental question: “What is going on? What does this mean?”

The godless minds had no answers.

At the end of the first day, late in the evening, Bryan had his views:

The Saturday session ends at 10:30 p.m. I scoop up my notes and head out into the night. A cool breeze is blowing down the Charles River as I start across Harvard Bridge to my hotel on the Boston side.

As I cross the bridge, downtown Boston, to my left, is alight; to my right the brilliant, bubbling lights of the Citgo sign brighten the western nighttime sky. I walk — aware of my ambivalence about the conference. Maybe it's fatigue, but I feel that my open mind is beginning to close and that the first seeds of disappointment have been sown.

Is it because of my resistance to quasi-scientific efforts to present a topic that seems to defy reason? I am naturally suspicious of men who use numbers to shore up irrational conclusions. When Eddie Bullard begins to catalogue the number of alien types and abduction reports — rare or otherwise — I am reminded of Nixon's speeches as President to justify the invasion of Cambodia and Laos.

I am leery, too, of Dave Jacobs's attempts to impose a historian's order on what, to me, appears utterly chaotic: the abductees' efforts to come to grips with what they believe has happened to them. And John Mack hasn't impressed me much, either. So far, his most telling comment has been, "If this *isn't* happening, what *is* happening?"

So it isn't the scientists, the historians, the intellectuals, the researchers who interest me — not yet. It is the abductees. There is my dinner companion and her familiar entity, Zar. There is Mary from the conference, whose sharp exhalations and groans at Nyman's doubters are indications of how emotionally she is involved. There are a couple of male abductees I hope to talk to at some later point.

But the most interesting are two women from Maryland, Alice and Carol. During the coffee break I had sat on a stone bench outside the Eastman lobby with them while they smoked. I introduced myself and saw them freeze at learning I was "media." They were both clearly scared to death — not by me, I am quite sure, but by what they were learning at the conference.

Their terror was heartfelt, real, and so palpable and raw I am concerned for their emotional well-being.

Bryan sensed the heart of the matter.

The abductees have an inner sense that their experience has introduced them to a realm which olden people would call the Kingdom of Heaven. No matter how much we may disbelieve that God, as a Spirit Being, may have hardware, with agents flitting around space, the abductees know that we are standing on the threshold of a new world era, and that God does, indeed, come in a Flying Saucer. He does not come personally, but his agents certainly do, in flying disks and in cigar-shaped craft.

Several times in the first day's presentation the godless denial was stark.

Bullard announces that the number of cases he has catalogued since his 1987 summary has now risen to 725; but he is less rigid than Rodeghier about what should be considered an “abduction.” He reports coming across about 80 cases, where individuals have seen luminous or glowing orbs in their rooms; and he has also recorded what he calls “psychic abductions”: lengthy narratives by people that are “close” to being abductions but are not exactly physical events. In addition, there are what he calls “voluntary entry” cases. These, too, pose a problem, since the individuals, in these instances, apparently welcome visitation, and for that reason, Bullard says, “they shade into ‘contactees’ in that they develop a long-term, nonprofit relationship with the aliens.”

There is a slight ripple of disdainful laughter among the audience at Bullard’s mention of “contactees.” He smiles in acknowledgment and shares with us that there are certain cases he has had to dismiss; one such, he says, was the man who wanted to tell him “about his tour of duty with the Space Marines.”

We might snicker at snide remarks, but that does not deny reality. It merely demonstrates our fear.

Little do the investigators know the revelation offered by select “contactees,” such as George Adamski and Daniel Fry. And little do they possess the knowledge to discriminate among other so-called contactees: Howard Menger, Truman Bethurum, or Orfeo Angelucci. Howard Menger first published his claims of contact in the *Allentown Morning Call* in Allentown, Pennsylvania in the late 1950’s. I lived about thirty miles from his New Jersey home. Although I was uneducated at the time I sensed that he was a fraud. Later education showed me that he was a copycat Adamski, and that Adamski was unique. While both Adamski and Fry *appeared* as frauds, that *appearance* was the work of our Visitors, to bring despise down upon them, and to discredit them until their usefulness could be made known. Hence, the investigators came to believe that all persons who claimed contact were frauds, and that open contacts were not valid.

The investigators cannot accept that open contacts took place in our past to offer us revelation, and to alter the course of world history. The Apostle Paul was only one of those. He laid the foundations of western civilization. Moses was another, as I shall discuss in later chapters. He laid the foundations for Judeo-Christian religion.

Has sadly amiss these people truly are.

In his presentation Bullard also said:

Sometimes they give warnings or prophecies about the future of the Earth — “*but*,” Bullard emphasizes, “*None of these prophecies have ever come true!*”

Bullard believes that the prophecies are untrue if they are not fulfilled within five or ten years. The man is totally outside the knowledge framework of our religious history. All Christian fundamentalists and evangelicals, as well as theologians, know that prophecy is long-term, covering thousands of years, but Bullard must be totally ignorant of that background to make such statements.

How clear can it be?

Jer 51:58 — The peoples labor for nought, and the nations weary themselves only for fire.

Joel 2:32 — And it shall come to pass that all who call upon the name of the LORD shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Ezek 7:16 — And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, every one over his iniquity.

David Jacobs also offered similar apostate views:

He reported that abductees were shown images on a screen-like apparatus. Those images included nuclear holocaust, environmental disaster, familial trauma, or sexually charged, romantic, episodes. Then he said:

“The focus of the aliens during the imaging is not the images but the emotions they evoke. The scenes themselves do not have any prophetic value.”

If the conference attendees had carefully read Jacobs’s book they should have been impressed by the prophetic value of those scenes.

Of course the images evoke emotions. Our Visitors use emotions to highlight the importance of their presentations. The techniques were intended to bring those images into conscious mind, and to relay that information to fellow human beings.

Jenny Randles, a long time investigator from England, emphasized the meaning of the presentations. Her reports came from the late 1960’s and early 70’s, 26 cases, eighteen with hypnosis, eight without. 60% of the abductees reported that the entities offered an explanation:

- a. they were conducting long term surveillance of our planet;
- b. they were making repeated visits;
- c. they were collecting life profiles.
- d. they stated that some sort of emergency was coming.

According to Randles, in the 1980’s abductees reported that our Visitors were building toward some sort of cosmic ecology. The abductees were told “*You are special. You will be called upon at some future time.*”

I shall discuss this item in depth.

After John Mack and David Pritchard made opening remarks on the first day, various individuals gave their presentations.

Mark Rodeghier, Director of Investigations at the J. Allen Hynek Center for UFO Studies in Chicago, offered his criteria for what makes an abductee. He was followed by Thomas E. (Eddie) Bullard, and then Budd Hopkins who spoke on how abductees are taken. Tom Benson followed this with descriptions of the initial sequence of events in abductions.

David E. Jacobs went on to a detailed list of what happens on board.

Bryan remarked about Jacobs: *"He exudes an air of self-confidence which, I later learn, antagonizes some of the conference members, who read it as self-importance."*

Jacobs was asked if his catalogue of events is always that consistent. He replied, "No, it is a matter of patterns." Another therapist stated that from three dozen cases Jacob's scenario is not the norm.

A debate arose between the rigid Hopkins/Jacobs/Bullard scenario and other reports.

One therapist said, "I see a tremendous variance among my patients."

Someone else added, "What is the purpose of this? We don't know what the ultimate purpose is. All our abductees ask, 'Why are they doing this?' The answer is we have no knowledge of why."

The day's presentations were followed by a dinner break.

Bryan wrote:

The first speaker after dinner is one of the up-and-coming hypnotherapists in the abduction field: John S. Carpenter, a thin, balding, thirty-seven-year old Menninger Clinic-trained, licensed clinical social worker working in Springfield, Missouri, where he provides individual, marital, family, and group therapy for hospitalized psychiatric patients.

Carpenter interests me. Unlike some of the other investigator/therapists attending the conference, he seems not to have any specific agenda. He simply reports what he has seen without attempting to evaluate or interpret its significance. I subsequently learn that Carpenter has worked closely with a number of other psychiatrists in trying to treat a host of psychiatric maladies, including Multiple Personalities and other disassociative disorders, and through hypnotism has achieved many positive and lasting changes.

Carpenter had only a passing interest in the UFO phenomenon until he read of psychiatric professionals who were employing hypnosis to unlock the memories masked by the amnesia so commonly encountered in individuals who had reluctantly come forward to report having observed a UFO. Carpenter, like John E. Mack, had become "intrigued" that those individuals' stories seemed remarkably alike from

persons so vastly different in their backgrounds.” In 1988 Carpenter volunteered his psychiatric experience and hypnotic skills in the service of investigating these UFO reports.

Carpenter said:

Although I thought I might manage to participate in at least one interesting case, I fully expected to have to wade through a variety of psychological issues first, including fantasies of hysterical individuals, dramatic confabulations from Borderline Personality Disorders, dissociative episodes as with Multiple Personalities, attention-seeking antics of sociopathic characters intricately-woven psychodynamics of those traumatized in childhood, and the space-age delusions of insecure individuals, influenced by extraterrestrial themes and speculations in all of the media. But to my astonishment, none of these expectations has become valid in my research so far.

Carpenter interviewed schoolteachers, policemen, businessmen, college professors, and community leaders who claimed to have had abduction experiences, and, as he wrote, he had *“found no psychopathology which would even begin to explain these reports.”*

Eddie Bullard stepped to the podium again to report on “The Rarer Abduction Episodes” — those in which conferences, tours of the space craft, otherworldly journeys, or theophanies occur.

(Theopanies are events in which human beings are in the presence of God, or god-like beings. Again the godless investigators have evidence for the source of these events, but reject the significance.)

He reported that sometimes witnesses report being carried to another place. The descriptions vary widely, with unrealistic scenes.

The investigators seemed to rely heavily on the validity of hypnotic regression, without recognition of confabulation that can easily take place. Although this pollution was not mentioned by Bryan, it is a significant source of erroneous data which is so heavily trusted by, and influences the thinking of, the investigators.

Joe Nyman, John S. Carpenter, Eddie Bullard, and others next went into descriptions of the Beings. Some of the presentations were patently ridiculous, and stirred Bryan’s concerns about the stability of some of the investigators. Apparently there was no attempt to screen borderline personalities from the conference.

The most common type being are the “Small Grays.”

Bryan summed the features of the Small Grays. I offer the details because they show the nature of the Beings, which has so baffled the investigators, and which demonstrates the impossibility that they are breeding with the human race. This theory may be the greatest deception offered by the investigators about our Visitors.

A Small Gray is 3 1/2 to 4 1/2 feet tall, with an overly large head, its bulging cranium tapering down to a pointed or near-nonexistent chin. Small Grays are smooth featured, although some seem to have a furrowed brow. They have no hair on their heads or their bodies, leathery skin, no ears (which, Jacobs adds, is consistent with telepathy), a slightly raised ridge of a nose with two nostrils, and a lipless slit-mouth that does not move. "The most striking feature," Jacobs says, "are the two large black eyes: they are enormous and compelling." They do not blink, or seem to move in their sockets. These eyes come in various shapes, but most common are the large, almond-shaped, pupil-less, cornea-less, iris-less, wet-looking, black wrap-around eyes which a few abductees think might actually be a covering for an eye within, like goggles.

The aliens' bodies are flat, paunchless. Their chests are not bifurcated; they have no nipples. Nor does the chest swell or diminish with breathing. "Even with the nose-to-nose Mindscan," Jacobs says, "no one has felt any breath on his or her face, and they do not seem to be air-breathing Beings."

The lower part of their anatomy does not contain any stomach pouch, or genitals; It just comes to an end. "We don't know how they reproduce." Jacobs comments. "They have no hips. There is no triangulation to the body as there is with humans. Instead, it seems to form just a straight line down all the way to the ground."

The Small Gray's body appears frail, with thin limbs and no musculature or bone structure. There are no "knees" or "elbows" as such, and legs are the same diameter from the top of the thigh to the bottom of the calf. Nor are there clearly defined, "ankles or "wrists." "Small Grays have three or four long, thin fingers with pads at the ends," Jacobs tells us. "Frequently abductees report seeing only three fingers and if there is an opposable thumb it is not immediately apparent."

From the back the Beings have "no buttock, no bifurcation," Jacobs continues, "just a ridge that marks the end of the trunk. Males and females look alike; but abductees seem to sense who the females are because they are more gentle and graceful." (The difference between "male" and "female" may simply be the expectation of the investigators imposing reaction upon the abductees, exaggerated by hypnotic confabulation.)

Abductees see no eating quarters, sleeping quarters, no evidence of food or drink aboard the crafts. "What do we make of this?" Jacobs asks, then answers, "A humanlike figure which under its skin is very, very different. They do not appear to breathe or ingest food or water."

Someone from the audience remarks, "Everything you have described sounds more like machinery than biology . . ."

Someone else asks, "Are the larger aliens the intelligence behind it? Could the small grays be robots?"

Jacobs replies, "Both (short and tall) Beings seem able to make decisions and do. They both deal with crises. They both act like sentient beings that are, perhaps biologically based."

Here Jacobs betrays his reasoning. Since the beings can make decisions, and deal with crises, or otherwise act like sentient beings, in his eyes they must be biological. But a sentient being is one which has perception through senses and possesses a conscious mind. Such beings do not necessarily possess personality. Androids have such abilities.

The commentator from the audience had it correct. They are Robot Beings. Science fiction writers call them androids. Jacobs must revert to the delusion first started by Hopkins, that these "machines" are interbreeding with human beings, to produce hybrid beings.

The next speaker was Joe Nyman, a Boston-area hypnotherapist, whose topic is *The Familiar Entity and Dual Reference*.

The Familiar Entity is one which the abductees see again and again. In other words, the same Beings are assigned to the same human subjects. This seems highly reasonable. We would not assign different agents to repeated contact with someone, just as we would not expect a patient to rotate among different doctors.

The "dual reference" premise was startling to Bryan.

"Dual reference" is a term coined to describe unexpected imagery articulated by abductees. The person sees himself as being of the same form and kind as our Visitors. Although not recognized at the conference this experience is mind alteration to help the human being perceive as the Visitors perceive, not intended to actually "be" the Visitor.

John Carpenter then spoke on "Other Types of Aliens."

"Although the gray aliens may be the most commonly reported and/or discussed variety of extraterrestrial entity there may be other types worth mentioning. There is a growing consistent pattern of data in regard to what some refer to as the 'Tall Blond' or 'Nordic' type. He is six to seven feet tall, handsome, with blond shoulder-length hair. His blue eyes are kind and loving. He is watchful, smiling, affectionate, youthful, all-knowing. He wears a form-fitting uniform. This Robert Redford/Scandinavian type is like a guardian angel. They have been seen on board with the Small Grays."

"In addition to the Grays and the Scandinavian type, there is a third type," Carpenter continues, "a smooth, lizard-skinned reptilian, six-to-eight-foot-tall creature with a somewhat dinosaurish face. It has a four-clawed hand with brown webbing between the fingers. This reptile type has catlike eyes with gold, slit pupils. This Being is sinister and deceptive in manner, half human and half reptile."

Carpenter pointed out that although both the Reptilian and Nordic types could arguably be psychodynamic in origin, the slowly emerging pattern of data does not permit this interpretation as yet.

The 'Nordic' type has foundation in genetic characteristics derived from the 'Adams' of the worlds, but the 'Reptilian' has no recognizable origin except from our science fiction and horror literature. The latter may be another invention of hypnotic confabulation.

Eddie Bullard then spoke about an even greater "Variety of Abduction Beings."

"Out of the 203 cases in which beings are described," he says, "137 are humanoid, 52 human, and 14 nonhuman." Most humanoids, he continues, are the familiar kind: tall, blond Nordic types working with the most common Small Grays, but some are mummy types, Michelin-man types. Others are hairy dwarfs, or trolls."

Abductees, he says, describe the gray alien faces as looking like those of grasshoppers or praying mantises. The Nordics have "vivid blue eyes." "They all seem to look alike!"

He makes the interesting point that among those Beings seen by abductees, "genuine monsters are scarce and concentrated in the less reliable cases. If Hollywood is responsible for these images," Bullard asks, "where are the monsters? Where are the robots?"

Indeed, we have robots, but the fearful investigators cannot recognize the results of their own work.

Importantly, Bullard recognized that the "horror" types may derive from our mass media through hypnotic confabulation.

On the second day of the conference a quick review is offered of the interior of the craft. There are no bathrooms, beds, or kitchens. There are no decorations, no "photos from home." The aliens do not seem to eat, sleep, get angry, or joke.

John G. Miller, a board certified physician from Los Angeles, points out that the reports indicate they do not practice our kind of medicine. This fact should be enough to invalidate theories of origins stemming from common human medical experience. The examinations ignore the cardiovascular, respiratory, lymphomatic, and internal systems from the umbilicus to the thorax. They seem unconcerned about the upper abdominal contents, including the liver, spleen, stomach, and pancreas. In other words, the Visitors seem to have no interest whatsoever in the major life-sustaining components of our bodies.

By most accounts the cranium is a great focal point of the exams. But their techniques are beyond our knowledge or experience. Mindscan is beyond our comprehension. Dermatology is also of intense interest; they often inspect the entire skin minutely.

Miller reports that although the gynecology-type exams are prevalent no accounts exist of a bimanual pelvic exam, the absolute mainstay of the human gynecology exam.

They do not use gloves, tongue depressors, EKGs. Every aspect of the exams is different from human medicine.

The conference continued with discussion of various aspects of abduction, and with presentation of experience by some abductees.

My purpose here is not to give a blow by blow account of the conference, but rather to draw out those details that impact on our understanding of the Visitors in our skies.

I shall continue to examine the results of the work of the investigators in the following chapters — good and bad.

CHAPTER FOUR

David Jacobs's Revelations

In his opening remarks and in his later discussions in *Secret Life*, Jacobs is careful to point out the problems of hypnotic confabulation, and how he tried to educate himself on proper hypnotic techniques.

SL 321: Hypnosis is an indispensable tool in unlocking the memories of an abduction. Ever since 1963, when Dr. Benjamin Simon first used it on Betty and Barney Hill, UFO researchers have employed it to learn about abductions. It is the best method available to gain detailed access to people's hidden abduction memories. Hypnosis, however, is not foolproof. Some abductees simply do not remember. When they do remember, especially details, it may be an incorrect memory that they are "filling in." This can be particularly true when the subject is asked to supply details of an event from childhood.

It is easy for a hypnotist to ask (consciously or inadvertently) leading questions that steer the abducted into an answer that may not reflect reality. This can be a problem for suggestible subjects. Confabulation, or the unconscious invention and filling in of memories, can become an easy way of providing information to the eager hypnotist-investigator. In hypnosis, even asking questions about a specific event can put pressure on the subject to invent details of that event to provide the answers to those questions. This problem is compounded by the fact that in abduction research, questions about details are routinely asked in order to gather as much information as possible.

Even the milieu of the investigation may present problems. Certain expectations are inherent in this situation. The hypnotized person might unconsciously invent information about an abduction because that is what is expected. Even the investigator's beliefs might subtly influence the subject to tell him "abduction" material. Intentional fabrication can be another problem. Even in deep hypnosis, the subject can consciously fabricate stories.

Yet, despite these potential problems, hypnosis is a valuable instrument of data collection. The abduction accounts are recalled in a surprising manner. For many abductees, once the event is tapped into, the memories seem to pour out without much questioning. When the memories are finally out and discussed, they then are contained in "normal" memory and the abductees tend to forget them as they would any other more or less traumatic memory.

His efforts were worth while, even though he became subject to the same errors he here describes. His book contains fascinating revelations that should have given him more serious pause in his pronouncements against prophetic value at the MIT conference. How could the man be so obtuse he would not understand the prophetic value of the images provided by the abductees?

The answer is simple. He is godless. He does not understand our religious history; he does not understand destiny; and he does not understand the purpose of revelation.

Jacobs's lack of education is immediately apparent in his early pages. He states:

SL 21: The only UFO reports that describe the interiors of the objects and what happened in them were the abduction cases.

This remark is patently false. He is unaware of the reports from Villas-Boas, Adamski, Fry, and Jonathan Swift, all under full conscious memory, that describe the interior of the craft. (Refer to following chapters for full details.) If the man is not educated how can he pretend to be so authoritative, a demeanor which offended many of the participants at the MIT conference?

But his ignorance is appalling in a more critical area: He knows nothing about biblical prophecy, and how the abductees fill in details of those forecasts from so long ago.

Jacobs, in a review of public reaction to UFOs, further expostulated on his condemnation of the "contactees."

SL 34: The Air Force was unwittingly aided in its attempt to prove that UFOs were nonsense by the "contactees." These colorful individuals began telling their stories in the early 1950s and fundamentally altered people's perceptions of the UFO phenomenon. Led by "Professor" George Adamski, "Doctor" Daniel Fry, Truman Bethurum, Orfeo Angelucci, and Howard Menger, the contactees claimed in ever escalating sensational accounts that they had not only seen flying saucers but that they had met the occupants of them, engaged in long conversations with them about the differences in their respective planets, and took trips in flying saucers to visit distant worlds. They claimed that the benevolent beings they called Space Brothers had given them a mission to perform on earth, which usually involved giving a message to mankind to stop atomic wars, stop atomic testing, live together in peace, and so forth.

The contactees gained adherents and in the process attracted widespread press attention with their spectacular (and often demonstrably untrue) claims. Many unsuspecting people interested in UFOs were drawn into the web of charlatanism. To complicate matters, a small but growing number of reputable witnesses were reporting small Beings seen in or near UFOs. These reports were all but disregarded in the

confusion as the contactees' media splash resulted in increased public ridicule for all UFO witnesses. The new UFO organizations were horrified at the contactees and spent large amounts of time and energy trying to dissociate themselves from them.

UFOs continued to be an "illegitimate" area of study for scientists, both because of the Air Force's debunking policies and the ridicule that stemmed from the lack of tangible evidence of their existence and the negative publicity the contactees generated. In 1952 the Air Force's UFO consultant, J. Allen Hynek, conducted a survey of forty-five astronomers and found them very frightened of ridicule and afraid of jeopardizing their careers if they showed any interest in UFOs.

Since the scientific community and the Air Force had dismissed the validity of the sightings out of hand, it was left to "lay" people to investigate the persistent UFO mystery and to deal with the contactees. In their efforts to distance themselves from the contactees, most researchers reacted negatively to all UFO "occupant" sightings, and a wave of conservatism swept the UFO research community. A split developed. Some organizations accepted the occupant reports, while others rejected them summarily, fearing that they smacked of "contacteeism."

Again, if Jacobs had properly done his homework he would know that this common view of the contactees was incorrect, the result of immature social consensus. Yes, George Adamski called himself "Professor," and yes, Daniel Fry pretended to "Doctor," but Truman Bethurum described small gray beings, *"men under five feet in height,"* nearly twenty years before any abduction investigator noticed. These facts may be found in *They Rode in Space Ships*, Gavin Gibbons, Neville Spearman, London, 1957(RSS). If the abductees had difficulty describing the physical characteristics of the little gray beings, consider Bethurum's statements:

"Their skin was stretched tight over their bones."

"They all wore the same uniform — blue-gray jackets like cowboys and trousers of the same color."

"The small men with their mask-like faces without scar or blemish, and all clean shaven."

Recall how the investigators summarized the features, *nor any distinguishing marks like moles, warts, or discolorations with the skin described in varying shades of gray.*

While the Bethurum story was embellished to make it attractive to the general readership of the 1950's valid elements showed through the account.

Consider Jacob's report:

SL88: They are small — about three and one-half to four feet tall. These Small Beings are usually gray, tan, pale white, or colorless. They have bald, bulbous craniums.

"Coming up to Bethurum, he grasped his right arm with his left hand, just above the elbow. Although so much smaller, Truman felt by the pressure on his arm that he was completely in their power."

Compare with Barney Hill's report: the beings held his arms in their grasp while they semi-carried him to the object resting on the ground.

"He looked around and was amazed at the brightness. Yet the light was diffused and he could see no source, no wall brackets, or any kind of lighting fixture. The passage was as bright as the room."

Compare Jacobs's report:

SL88: The room lighting is diffuse, It can range from bright to dim, but the origin of the lighting cannot be seen.

Should we say that the contactee reports were hoaxes? Or is it possible some influence was at work to make those men look like fools? Did the confusion of the government, the general public, and the UFO investigators derive from some power that prevented us from coming to solid consensus until the proper time? Is such concept beyond the intellectual range of the investigators?

The heart of the problem is that the abduction investigators came to their work with preconceived notions. They were not objective; they were conditioned by personal agendas that got in the way of useful understanding. They could not recognize the heavenly forces that hampered their efforts to come to correct assessments.

Indeed, as John Mack said, we are in desperate need of a paradigm shift.

Consider how Jacobs interprets an important element of the abduction experience.

BONDING

SL 99: During Mindscan, the Taller Being can elicit specific emotions in the abductee, such as fear and terror. Often he will create an instant rush of pleasurable emotions in the abductee that "bonds" her to him. As he stares deeply into her eyes, she may feel that the Taller Being is really a "good" individual. She wants to help him. She wants to be with him. She wants to give herself to the Beings' "program," to help in any way she can. She does not want to leave. Sometimes there is a romantic and even sexual quality to these thoughts. Some women say that they "love" the Taller Being. They want to give themselves to him fully and completely. Men have similar feelings, especially if they perceive the alien to be "female." Bonding can be a totally overwhelming experience.

Very young children undergo the same experience. But instead of strong romantic or sexual feelings, they usually consider the Taller Being to be "nice" and a "friend." During abductions they are com-

forted that their "friend" is present to protect them. With children over age ten, however, the Taller Being might induce mature bonding feelings.

I don't know about fear and terror. Perhaps that is part of the hypnotic confabulation, as imposed by the fear and terror Jacobs himself feels. From the tone of his remarks he looks upon this procedure with fear, as something that is insidious to our psychic and spiritual integrity. He does not perceive the procedure as beneficial or reflecting a relationship that knows no fear, apprehension, or suspicion. We are born into, and bred with great social misgivings. We do not trust. When a benevolent Being comes into our perception we do not trust. Jacobs does not trust.

If our Visitors have a purpose to salvage the planet, and are enlisting human beings to that purpose, should we turn in fear upon them? I would give my life for God. Why not give ourselves to that program? But if we look upon these procedures as Satanic, we become suspicious of the agents of God.

Does Jacobs not understand from common human relationships? In families it is natural for daughters to feel closer to fathers, and for sons to feel closer to mothers. If our Visitors take on an opposite sex role in this procedure does that mean they are sex creatures, or does it mean they are using natural human propensities to enhance their appeal? Then the investigators assume that this sexual appeal makes them sex creatures and suddenly we have sex where none exists.

But Jacobs persists in giving it a sexual meaning. Notice how he builds to confabulation, in spite of the reassurances he gave us about his objectivity. As twenty-three year old "Patti Lane" responded to his questions:

"Yeah, kind of liking him. Not being really threatened by him. Kind of sympathizing with his purposes, whatever they would be."

"Patti, do any of these emotions seem sort of bordering on romantic feelings or anything approaching that?"

What romantic feelings have to do with this I do not understand. Patti said nothing about romance. She merely sympathized with the purpose of the being. Apparently Jacobs was pursuing a line which fit with his foolish notions about sex and romance. Patti tried to tell him, but he had a one track mind.

"... Romantic is just too shallow. . . . I think you become one with this thing. You're happy. Its just like a symbiotic relationship . . ."

"Do you have a feeling you have a certain vulnerability in this?"

"Yeah, I really do. Because he's definitely the dominating one."

"Do you feel that you've sort of given yourself over to him?"

"Um-hmm. Like possession in a way."

But Jacobs cannot resist pursuing his sexual/romance line.

"Does this have a sort of sexual component to it?"

"Yeah. In a way. It's not unpleasant, though. It's like you are meant to do this."

When he asks if these emotions border on romantic feelings he offers hypnotic suggestion.

But Patti says it is much more than that. It is a symbiotic relationship.

Then Jacobs asks if she feels vulnerable. That is another suggestion.

Again, Jacobs asks if she has given herself over to him, as in sexual surrender. Another suggestion.

Yet again, Jacobs asks if this has a sexual component. Still another suggestion.

If Patti's answers are neutral, or try to deflect the intent of the questions, Jacobs goes on his merry way, making it sexual where it wasn't, and corrupting the nature of the experience to express his own fears.

He goes on:

"Is it embarrassing?"

"It doesn't have . . . no. I don't think it's embarrassing. I don't have words. It's desirable, good, beautiful, and shocking and traumatic, without having as much intensity as those words imply."

"Now, this feeling that's being created in you, does this feeling last very long? Do you feel it ebbing away as you're lying there, or does this maintain a high level of intensity for a long period:"

"It ebbs slowly. It does have a slight sexual component which I don't recognize at the time. But in another way it can never leave. It's there, as a perfect experience, and you always try to recapture those, don't you? . . . I don't think I'd want to give it up."

Jacobs does not recognize that this is a spiritual experience, not a sexual experience. From his godless orientations he cannot grasp God's spirit power. He must force sexuality upon it. Patti was blessed with the gift of a spirit force that will carry through her life, and will bring her to great service to her brothers and sisters on this planet. And that Being was the vehicle for accomplishing that feat.

In another case Jacobs had the necessary facts to understand, but cannot bring himself to believe the truth of the purpose:

SL104: When Jill Pinzarro was ten years old in 1959, she received a strong "friendship" impulse during the bonding procedure. A Taller Being stared at her, and she began to feel positive emotions.

"It's quite reassuring for some reason. I don't know why it's reassuring. It's not love or care or anything like that, but there is a sense of connection to this Being, and it is not false. . . . I guess there's a sense of not even guardianship, but of being personally important in some way to this Being. . . . And the sense of protection too. I know I won't come to harm, I know the Being cares about me to the extent that it cares, and that . . . it's not cold, it's limited but it's not cold. In fact, in some ways it's more than human beings give because even though it's not as intense, it's unconditional."

Why is it not love or care or anything like that? Because the Being did not project "love" or "care" or "anything like that." The Being projected reassurance. He brought Jill into a spiritual relationship with him, not an emotional relationship. And that connection was not false. It was real. He showed Jill that she was more than merely guarded. She was personally important to a destiny function. The Being cared that she recognize that importance. Jill's sense of his lack of emotional caring caused her to say that his caring was not cold. It was limited. He is a Being that does not possess human emotions. But it can give of itself, for whatever it is, more than human beings can give. The giving is not intense — it's unconditional. Its loyalties are to heavenly obligations — to God; it gives them without reservation. That is more than human beings give. We hedge our devotions because we are unsure where our loyalties and our caring may end.

If Jacobs had used his head he should have sensed that these are not biological Beings.

How did Jacobs arrive at his ideas of how these Beings should behave?

He got it from Budd Hopkins.

SL22: In 1982 a friend introduced me to Budd Hopkins, an internationally celebrated artist who has been interested in the UFO mystery ever since his own sighting in 1964. Since the late 1970s Hopkins had specialized in examining abduction cases, and his first book, *Missing Time*, was published in 1981. In this pioneering work, he investigated a small group of people who he thought might have had abduction experiences. I was immediately impressed with his skillful research. Using a psychologist to administer hypnosis, Hopkins had collected data much more systematically than anyone had before. He meticulously uncovered important information about abductees having puzzling sustained lapses in time, mysterious scars, bizarre physical examinations, and screen memories (false memories masking what may have been abductions), and he even theorized a possible generational link between parents who were abductees and their children.

Hopkins's work was excellent, but I found that the overall situation was still confusing . . .

Hopkins had come to believe the Beings were biological and that they were somehow interbreeding with the human races. This was the only scenario that made sense to Hopkins. The result was hybrids of a repugnant nature. And a total perversion of reality.

Jacobs goes on to explore egg harvesting, and embryo implantation. The abductees tell him that they want to be pregnant.

"I feel like I'm going to have a baby, and that I want to have a baby."

Jacobs asks if that is related to something the Visitors placed inside her.

"I don't know. I don't know why all of a sudden I would want to have a baby."

On a subsequent visit on board they take a fetus from her.

"I'm looking at a fetus." . . . He says, 'This is your child and we're going to raise it.'"

Hopkins, in his fear from similar reports, thinks the Beings are interbreeding with humans, to produce hybrids. Jacobs takes that notion and places it upon his research. He and Hopkins both create confabulation in their subjects by their notions of hybrid reproduction. Jacobs then engages is the most absurd and unreal fantasy about that imaginary reproduction.

SL172: For many abductees, seeing the features of the baby can be traumatic and frightening. Many women do not want to see the baby. They may claim at first that they only saw the top of the baby's head. Others say they held the baby so close to them that they did not get a good look at it. But in fact they do see the baby. It has a very large head for its body. It has large eyes with some white showing. Even for a baby it has small ears, a small nose, a small mouth with thin lips, and a pointed chin. Its body is long and thin. Its hands and fingers are long and thin. Its pale-white or grayish skin is almost translucent. Its hair may be within the normal spectrum of hair colors, but very often it is "white" and is usually described as sparse and thin. The baby is not chubby with baby fat. It does not look like a baby alien, nor does it look like a baby human.

I am not an expert on genetic effects of cross-breeding — if there is genetic compatibility. But these summary statements are so harebrained one wonders how Jacobs could have ever entertained the idea of engaging in them. He has taken features of the Beings and transferred them to deformed biological babies. Such nonsense could only have come out of hypnotic confabulation, leading his subjects to descriptions that satisfy his bizarre imagery. (Remember, the hypnotist and the subject can engage in a silent conspiracy to go where they both think the "memories" should go, completely askew of reality. Budd Hopkins started this, Jacobs accepted it, and the abductees now follow that lead.) These include

- a. a very large head
- b. large eyes
- c. small ears
- d. small nose
- e. small mouth with thin lips
- f. pointed chin
- g. long thin body
- h. long thin hands and fingers
- i. pale white or grayish skin
- j. normal hair color but often "white." (The Beings have no body hair but Jacobs does not recognize the significance of that fact.)

Where his subjects disagree with him he slides quickly by the contradictions.

The common example is the breeding of a horse with a donkey. One gets a sterile mule. But here we have the supposition that if the Beings have humanoid shapes they must be biological creatures.

That is gross error number one.

Why can't they be machines, as someone suggested at the MIT conference, built in humanoid form?

Then, we must assume that the genes are compatible, that we would not obtain a sterile space bastard from this extraterrestrial grotesque cross breeding.

That is gross error number two.

Of course, how they reproduce, or copulate with humans, is unknown, since they do not have genitals or differences that would distinguish male from female. If the reports about the interior of the craft are correct they do not eat, (no kitchens), nor urinate nor defecate, (no toilets). Maybe they use their fingers!!

That is gross error number three.

Following this absurd logic we can speculate that perhaps they lost all their females long ago and only males remain. Then we would not see any reports on pregnant female Beings. Or maybe they left the pregnant females at home. Of course we do have reports of space females who copulate with earth men, but they are not like the Beings. They are obviously biological, with vaginas, mammary glands, and beautiful red hair. See the following chapter on Budd Hopkins.

These guys, Jacobs and Hopkins and Mack, really have it put together!

SL172: Abductees universally state that the baby does not have the normal human reactions of a human infant. It is almost always listless. It does not respond to touch as a normal baby would. It does not squirm; it does not have a grasping reflex with its hands. It is lifeless yet it is not dead. Most women think that there is something terribly wrong with the baby. They feel that they must hold the baby to help it survive. After holding the baby for a while, women report that the baby seems "better." It appears to have a bit more energy or to be thriving slightly.

I don't know how Jacobs came up with this nonsense, but it is more fear imposed upon impossible scenes. In attempt to rescue Jacobs from these preposterous realities we could suggest that perhaps the Beings imposed these appearances upon the women, causing them to perceive something that is not actually present. But why would they do such thing? That would be more terror piled upon horror. A conclusion that Jacobs is piling confabulation upon stupid assumptions is far easier to swallow.

SL172: The baby does not communicate with the woman as a normal baby would. She may speak to the baby as a mother would to her child, but the baby does not respond by vocalization or by movement. Yet the baby's eyes may have a hypnotic quality to them. Some women say that they are unable to stop gazing into the baby's eyes,

which hold a fascination for abductees far more than an ordinary infant's eyes. Some women say that the baby appears to be a "wise baby," that it has some sort of "knowledge" — that it can "communicate" on an almost mystical level.

Hopkins gave us the "wise baby." See the following chapter. Jacobs probably is summarizing from that report rather than from his own evidence. These two guys certainly are in bed together.

SL173: It is so important to the aliens for the woman to touch the baby — and to *want* to touch the baby — that they will do anything to instill a bond between the woman and the baby to facilitate that touch. But child-bonding is difficult. The woman does not have a familiar connection to the baby. The woman does not feel like its mother — she has not carried it for nine months and "given birth" in the conventional sense. Furthermore, the baby does not look fully human, and it might just as easily repel a woman as attract her to it.

Jacobs does not tell us why this is so important to the "aliens." He does not explain many irrationalities in his macabre scenarios. Perhaps the Beings know that a mother would like to hold and touch a baby which came from her. Perhaps the mothers hesitate because of the alien environment. Perhaps the "aliens" are merely trying to make the mothers more comfortable in the foreign environment. Then Jacobs reads this circumstance according to his inane understanding and imposes upon the Beings motives that are not present.

SL173: The aliens try to facilitate child-bonding in four ways. First, they try to instill in the woman the idea that the baby is a "nice" baby, a "beautiful" baby, a "good" baby. It is as if the very act of saying it can make the woman believe it. In fact, many women, because of the extraordinary qualities of the situation, feel that they *want* to hold the baby. The communication serves to reinforce what they already feel. When they do not want to hold the baby, the message makes them less hesitant.

This is one example where Jacobs admits that the women really do want to hold their babies, but then assigns that to the "extraordinary qualities of the situation" and not to a bona fide natural emotion. He must always distort the scenes to conform to his fears.

SL173: The second manner in which the aliens encourage women to hold babies is related to envisioning procedures, making the women visually aware that the baby looks "normal." Women report that they were told the baby was beautiful and when they looked at the baby, it was beautiful — at least that is what they were then seeing. They know,

however, that the baby is at the very least “different looking” and perhaps frightening. The fear is bypassed in favor of the aesthetically pleasing and less-frightening image placed in their minds. Sometimes the abductee will be horrified at how the baby looks and will watch it change into another visage before her eyes.

Again, it is Jacobs who cannot accept the babies as normal, from his absurd description of features outlined above. The women see the baby as beautiful, but Jacobs repeatedly impels them to this sight by an “envisioning” processes created by the Beings. He inverts reality from a natural beauty in the babies to a forced aesthetically pleasing image. The Beings do not induce false pictures. Jacobs induces unreality through his wild theories and hypnotic confabulation.

Jacobs does something else: He creates an “envisioning” process in the expectation that he has a description of the operating mode of the Beings, and thus is a pioneer in understanding the Beings.

He certainly aches to be “first” in classifying operations.

SL173: The third way that the aliens bond the woman to the baby is to tell her that the baby is her baby — and there is reason to believe that this may very well be true. Women report that they feel a genuine bond between them and the baby. The baby’s hair might be the same color as theirs — red, for instance — or they might instantly recognize in some other way that the baby is theirs. This might be another sort of mind manipulation, but enough evidence exists to suggest that women are being shown babies that are the products of their eggs. Knowing this increases their desire to hold the baby. They want to love it and nurture it. They can become extremely depressed and anxious when the baby is taken away. They want the baby to stay with them, and taking it away can cause severe stress.

Well! Jacobs must have worked on this statement. One can hardly believe he would admit this reality — that the babies actually come from the women who hold them and that they have features which the mothers recognize. Not only do they recognize hair color — they also recognize facial and body features. That would make the cross breeding purely biological and not some monstrous mixture with machines. I am certain that any earth mother, given the baby that is her offspring, would feel natural affection. She would want to keep the baby, and would feel anxiety when the baby is taken away. Refer to the emotions of Kathy in the following chapter.

SL174: The last and even more bizarre method of ensuring the bonding between mother and child is also the rarest: the dummy birth. There have been reports, for example, of aliens arranging a “delivery.” The aliens take the abducted into a room and place her on a table. The aliens communicate to her that she is about to have a baby, and she

realizes that she has been placed in a "birthing" position. Suddenly she can "see" herself giving birth in a movie like image in her mind. Sometimes she "views" another woman giving birth. She can see the head and shoulders of a baby coming out. It is a neat, uncomplicated, painless, and generally bloodless birth. While she is "seeing" these images, she is puzzled about what is going on. She was not pregnant before and she knows that she is not giving birth now. After the image of the birth stops, the aliens suddenly produce a baby from between her legs. Usually the baby that is "delivered" is not a newborn. The Beings are happy. They say, "Isn't this a beautiful baby? Isn't this a beautiful baby? Here is your baby. Hold your baby," They place the baby in her arms. The woman holds the baby, but she is puzzled about what has just happened. It is as if the aliens think that the form of the act of birth has as powerful a bonding effect on the woman as does an actual birth. (This procedure should not be confused with the primary fetal extraction procedures, wherein abductees report that a fetus has actually been removed. It is also possible that this might be an envisioning procedure.)

If our Visitors will raise the baby, what will they do with it? Jacobs had answers to that question but he refused to understand them.

Other evidence militates against such malicious fantasy.

MEDIA DISPLAYS

SL 193: They can be presented in a large room with "screens," or played out as an objective reality in the abductee's mind, as in the envisioning procedures. The purpose of these displays is unknown, but one abductee had the feeling that they might have something to do with making her more psychologically receptive to the aliens' reproductive procedures.

For "Karen Morgan," media presentations began when she was nine years old. She was made to observe a screen from a table she was lying on just after the examination. Later, when she was grown, she was taken into a special media room with other people. The room is large and circular, with Small Beings standing at regularly spaced intervals watching the abductees. Groups of five to ten naked humans are made to stand in roped-off areas within the room. They are compelled to look up, and a series of "screens" appear toward the top of the wall around the room. The lights darken and the show begins.

Why the Beings would want everyone to be naked is not comprehensible to me. Perhaps it was too much trouble to get them all dressed after their physical exams. Perhaps Jacobs got this out of some idle remark, or a description he mistook in drawing different scenarios together. Also, why would they "rope" off

the group, when “roped off” areas don’t show in the reports? He repeatedly assigns evil motives to the Beings, illustrated by “they are compelled to look.” More likely they are given instruction to observe, and have a natural desire to do so. But Jacobs cannot offer natural reactions when he sees malicious designs.

SL194: The actual pictures are always puzzling and sometimes very difficult to remember. Usually they are moving pictures of beautiful and idyllic landscapes. A majestic mountain might appear in one scene, while another might show a flowing river, a hawklike bird, fields of grain, and so forth. The scenes are always sunny, cloudless, devoid of rain or snow or any other inclement weather. Abductees do not report seeing any cities or evidence of civilization or of artificiality. No humans or aliens are depicted in the media displays.

If Jacobs were properly educated he would know the reference to a beautiful new idyllic world. This world was forecast in our biblical prophecies. But Jacobs does not believe in revelation.

SL194: The entire scene has a slightly unreal quality to it. The colors are a little “off,” not quite natural. A voice then enters the abductee’s mind. Karen describes this as a “telepathic public address system,” assuming that the rest of the humans in the room are hearing the same thing as she is. The voice starts out by saying “Behold!” or something like that.

The scene is slightly unreal because the new world will be different from today’s world. Jacobs observation of “not quite natural” is founded on his view of what should be natural, based on our current geophysical and meteorological experience.

Again, if Jacobs were acquainted with our ancient texts he would be familiar with “Behold.” If he knew God he would be sensitive to the words of God:

Isa 13:9 — Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it.

But such holy concepts are foreign to his mentality.

SL194: Although Karen finds it difficult to recall, she gets the impression that the scenes being shown to her are of a wonderful new world that the aliens are, in some way, developing. This is a beautiful place that will some day become very important for all people. She also has the distinct impression that this place is connected with the

babies. Sometimes she thinks that the place is another planet, and sometimes she thinks that the planet is the Earth, after alien intervention — and this scares her.

Yes, indeed! This beautiful new world is directly connected to the babies. It will be very important to all people. It is the reason behind this celestial activity. This holy seed will descend from the high heavens and become one with the children of men.

Karen was scared only because Jacobs put fear into her. How many of us look forward to that bright new planet when peace and righteousness shall reign?

SL194: On three occasions between April and the end of June 1987, Karen was taken to a display room where she was forced to observe idyllic scenes. In April she also felt certain that the room that she was being led into with the other humans had something to do with babies.

Here Jacobs again must “force” observation of idyllic scenes through “envisioning.” Again the babies are connected to the new world.

SL195: They’re going to show us something . . . It’s, I saw a light, and it’s, the light’s going to show us something. They’re going to show us an image or something but I’m so bored and pissed off that I just want to get this over with . . . They’re showing us a place. I don’t know if it’s on a projector or what.

As I shall discuss in later chapters, this “light” is due to a projected scene, in full living three-dimensional color of the future Earth.

If Karen is pissed off it is because of the perversions of Jacobs.

You mean a geographic location?

Yes.

Is this inside, or outside?

Okay, let me describe it . . . I think it’s meant to look like it’s outside. And it’s a place, it’s a place. I can’t see the place.

This is an outside scene?

Yeah. I think the impression we’re meant to have is, “This is where we’re taking the babies.” I think this is the impression they’re trying to give us. But what is the light? I can’t see it. Why can’t I see it? I can’t.

A possibility exists that Karen and the others were shown not only the future of this world, but also the world where the babies are being raised. Again I shall discuss this fully in a later chapter.

Is this a city scene?

No, it looks more parklike.

There will be no cities on that bright new world. Cities are a bane to righteous living.

Is there grass?

. . . It's green and brown and blue, maybe there's a stream in it, maybe not. It's meant to look very idyllic, but still symmetrical. . . . I think the deal is that we're supposed to believe that that's where they're taking the kids, or that's what we're helping them prepare the kids for.

Exactly.

Are you just observing this in your mind's eye, or are you actually looking at this through your eyes?

No one's touched me. I think we're all seeing this, kind of. I think I could be wrong.

Does it have an Earthly quality to it, as opposed to an alien quality?

Definitely Earthlike . . .

Now, as you look at this scene, is this a static scene, or is this a changing scene?

No, it's a panorama. It holds on one thing, then it kind of goes around. I don't like this because they know that this is what I think is beautiful. Maybe everybody is seeing something different. And I know that they never show you anything unless they're trying to manipulate you, so I'm trying to stay detached from it. It's . . . I can see it better. There's fir trees. There's a river. We've moved from sort of where the trees were and the grass.

By "it kind of goes around" Karen means the presentation goes from one area to another. We can see the beauty that appealed to Karen, who then rebelled against it because Jacobs induced fear into her. Unfortunately, Karen will now forever have that fear as part of her. How sad.

Now there's a river, there's a canyon, it's like the Colorado River. It's cut into the ground. It's moving fast, but not so fast that it's scary. I mean, you could still raft on it. And there's a beautiful fir tree standing next to it. It's not exactly like our aerial photos. This is different. I don't want to look at it, because I know if I look at it then they'll be able to do something to me. So I'm trying not to look at it.

Are you trying not to look at it by averting your eyes, or by . . . ?

I can't avert my eyes. I don't know why. No, I'm looking at it with my eyes open, but I'm thinking, "I will not be involved in this."

One month later Karen once again was shown the display room during an abduction. This time she was more apprehensive about the message that was imparted to her.

Your attention is directed upward, you can't help but look up and then there's a message that comes through the PA system . . . And I think, "They're showing us something about the world," and the message, even at the time, is . . . see, I'm awake as I've ever been in this room, and the message even at the time isn't clear. There are words being broadcast like, "Look at this, here's a picture of. . ." and then you can't put your finger on what they're saying. It's a female voice doing the narration. But, David, the message is that this is the way, all of these beautiful things that they keep showing us, this is the world that will be. It's just like Big Brother. There's no difference.

This is the way our world will be?

Yes. This is the way the world will be . . . I'm really depressed by this. It's one thing to have eggs taken out of you and feel like a lab rat; it's another thing to think that they might be really up to something that involves the world.

Well, Jacobs got what he deserved. And poor Karen got more than she bargained for.

The beauty of the new world was described to us.

Isa 29:17-19 — Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. The meek shall obtain fresh joy in the LORD, and the poor among men shall exult in the Holy One of Israel.

Isa 35:1-2 — The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the rose, it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.

Zech 14:5-9 — Then the LORD your God will come, and all the holy ones with him. On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the LORD), not day and not night, for at evening time there shall be light. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. And the LORD will become king over all the earth; on that day the LORD will be one and his name one.

The idyllic new world will not have frost. Meteorological conditions will be dramatically altered. There will be no summer and no winter; there will be no seasonal cycles. All year around the seasons will be the same. The changes in the planet will cause the atmospheric light to elevate to a new mode. In that day our God will reclaim his world, the planet of his nativity.

VISUALIZATION

SL136: Secondary mental procedures consist of having an abductee visualize scenes and objects that evoke an emotional or intellectual response.

This allows the aliens to examine human emotions, abilities, thought processes, memory, and perhaps even intelligence. During these procedures, as in Mindscan, an alien stares deeply into the abductee's eyes.

We should remember that examination of human emotions, abilities, thought processes, memory, and intelligence is a conclusion by Jacobs, not necessarily an actual fact. This proposal is part of his attempt to understand the purposes and activities of the Beings. Meanwhile, he totally misses the point of the communication. See below.

IMAGING

SL136: In imaging the Beings bring the abductee into a separate room, there she either lies on a table or sits on a chair. A Taller Being comes over to the abductee and stands next to her. She is shown a screenlike apparatus and images begin to appear on it. The scene is often abhorrent and disturbing — death and destruction, calamity and war, atomic explosions, the end of the world, and so forth. She may see familiar people in it, such as her family suffering from the effects of nuclear war. It is extremely frightening and unsettling to the abductee, and she experiences great anxiety as the scene unfolds in front of her.

All the imaging events have one fundamental factor in common: A Taller Being stands to the side of the abductee and stares deeply into her eyes while the procedure is in progress. Once again, he might be only inches away. She observes and he observes. It is this interactive staring that provides the key to these mental procedures. The aliens seem to want to analyze the emotional effects of viewing the images. The scenes themselves do not appear to have an prescient or prophetic value.

Here we can see that Jacobs sees the introduction of traumatic events as intended to excite emotions. He does not see it as revelation of the future, and observation by the Beings of how well the abductee will be able to deal with it.

Rather than a study in human emotions and psychology the purpose is to determine if the abductee can fulfill a service to his fellows. Thus Jacobs concludes that the scenes have no prescient or prophetic value, an abysmal failure in his perception.

Imaging can be profoundly influential on the psychological well-being of abductees, who can have a difficult time dealing with these sometimes anxiety-provoking scenes in their daily lives. Lynn Miller was thirteen years old when she had a profoundly influential imaging experience. A Taller Being took her into a room and picked up a paper lying on a table. The paper contained a list of male names. The alien told her to memorize the list because "There's war and you'll need to know these names." At first this episode seemed incomprehensible until a staring procedure was revealed.

Repeatedly Jacobs shows his failure to understand. It was incomprehensible to him because he does not believe in destiny, nor prophecy, nor the ability of God to know the future, and to reveal it to man. He is godless.

In my personal opinion the list of names was not literal; it was intended again to test the ability of the individual to deal with his assignment.

They take me in the chart room.

What's the very first thing you see when you get inside? Is it light, dark?

It's light. I see the table.

And then what happens?

Although Lynn remembered nothing about the experience after it as over, she became convinced that a war was about to take place. When her parents bought canned goods she would take some of them down to the basement and hoard them in preparation for the impending war. After a while she developed an intense interest in World War II and became a "buff," studying the battles and leaders. This interest lasted throughout high school. Her preoccupation with war was quite unusual for any teenage girl, but it was all the more inexplicable because Lynn had grown up as a Mennonite and was very religious. Mennonites are not known for their interest in war.

Again, the interest of Lynn in war was inexplicable to Jacobs because of his godlessness. I can offer personal testimony that when I had my deep spiritual experience it was triggered by the knowledge that the world would suffer a nuclear holocaust. I was driven by my desire to inform others. That destiny fact has held me in its grip for more than thirty years. While life routines, and the course of time has modified that concern, now that I am resigned to it I can look upon these momentous issues with some equanimity. Nevertheless, it never goes away.

I can recall traveling the mountains of Pennsylvania, looking for a safe haven, failing to recognize at that time the awesomeness of a nuclear disaster that will offer no safety except in distant lands.

SL140: Jason Howard was working as an insurance salesman when we first began to explore his experiences. He later went back to college to get his Ph.D. in English literature. During one abduction episode, he was taken into a room and viewed a screen displaying an atomic explosion on earth.

Can you get a sense of what the purpose of showing you this picture is?

That something happens on the picture.

Okay. So it changes while you're watching it? . . .

A white fog that comes out from the upper left side of the earth.

What does that mean?

Something's wrong.

Does this fog envelop the earth, or just stay off to the side?

It grows big fast, but only around maybe a fifth of the diameter.

How does it make you feel when you see this? In other words, does it invoke an emotional reaction?

Not a strong one. I guess it's sad.

. . . Does this Being explain any of this to you?

Well, I understand what it is, and he understands that I understand.

What do you understand?

That something blew.

Something exploded, you mean? . . . What happens next?

We decide to talk about that.

Okay. Does he begin the discussion?

I do . . . I say that that's what happened in Japan in World War II.

Are you talking about an atomic explosion?

Yes.

And what does he say?

I think he's surprised that I know that because I wasn't born then, and he says that it's not like what happened then because it's much, much more.

I'm sorry, I don't quite understand what you just said.

He said it's not like what happened in Japan.

Oh, the explosion that you saw was greater?

Yes . . .

What else does he say?

Well, he says when that is.

When this big cloud is?

Yes.

Is it now, or in the past?

No, it's ahead of time. In the future?

Does he give you a date?

No. He doesn't give me years. It's measured by my life span . . . So when he said when the first one was, he said that it was a certain amount of moments before I was born, and the second one he says is when I'm a month away from when I would be forty But he doesn't use years. It's just a measurable amount of time that I would have lived.

Then how do you know that it's a month away from when you would be forty?

Because that's the span of time that we understand.

Okay. Is this going to be a cataclysmic event?

Yes.

How do you feel when he tells you this?

I guess relieved that it will be that long.

Now, when you're talking with him, is he close to you?

Yes.

Where is he looking when you're discussing this?

At my face.

Where are you looking?

At his eyes.

Now during this entire discussion, does he ever look away from your face?

I don't think so, no.

Does he move at all?

I think he kind of inches forward a little.

A little bit closer?

Yes.

About how close does he get, then?

Pretty close . . . A couple of inches.

So he's right there?

Yes.

(Jason Howard 17, 1976)

I feel sad that Jacobs cannot understand. He constantly reverts to some mysterious motive of the Beings, and their "staring" or "Mindscan" when their purpose is to relay the fact that this planet will witness a nuclear holocaust, and that they have a handle on the time of the event.

I am really surprised that Jacobs did not pick up on it. If Jason was 17 in 1976 he was born in 1959. The time from the Japanese explosions to his birth was 14 years. His fortieth birthday would be in 1999. While we should not conclude that a "month" from his fortieth birthday is to be taken literally, as indicated by the symbology used by the Being, the significance is there for us to see.

The report of the "fog" is highly informative. According to Jason's report it covers about a fifth of the surface of the globe. The "fog" is nuclear debris lofted into the atmosphere. This was discussed by Carl Sagan and other scientists in

their concern over a nuclear winter. The debris will be limited mostly to the northern hemisphere because the targets are located in that zone. Even a large number of explosions probably will not directly affect the major global air currents, the so-called jet streams. Since they are confined to the hemispheres the debris will be carried around that global zone, the northern hemisphere.

The Apostle John was given a vision of this event.

Rev 6:12-17 — When he opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale; the sky vanished like a scroll that is rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great men and the generals and the rich and the strong, and every one, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?"

This is one of the most explicit prophecies of all time.

The great earthquake is the rocking of the land from the tremendous multiple explosions.

The nuclear debris will block light from the sun and the stars. The moon will look like it has turned to blood. The sky will vanish like a scroll that is rolled up.

The stars falling from the sky are the nuclear explosions. If we were to stand off from the earth a great distance, the explosions would look like miniature stars falling upon the earth. The fig tree shaken by a gale loses its fruit, striking the earth here, there, and everywhere. The nuclear stars will fall like an abominable fruit, striking the earth here, there, and everywhere.

The kings of the earth, and the great men, and the generals, and the rich and strong, and all those who have access already know where to run, into the caves and among the rocks of the mountains. Those facilities are in Fort Ritchie, Maryland, the location of Presidential sanctuary, in caves elsewhere in Maryland and Virginia, and in the national defense centers in the Colorado Rockies, and many other locations. The Russians have built similar shelters, as well as the Swiss, who have facilities for every man, woman, and child in Switzerland.

Indeed, this is the moment of God's judgment. Who can stand before it?

Isa 1:7 — Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens.

Isa 9:18-19 — For wickedness burns like a fire, it consumes briars and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke. Through the wrath of the LORD of hosts the land is burned, and the people are like fuel for the fire; no man spares his brother.

Isa 30:30 — And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones.

Joel 2:30-31— And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes.

How many times must it be repeated before we come to believe?

CHAPTER FIVE

Budd Hopkins's Fear

Budd Hopkins sat on a gold mine — and ruined it.

Probably no one on this earth has done more to incite fear of our Visitors than Budd Hopkins. His books are filled with fear.

(In the following discussion I use his two popular books: *Missing Time*, ©1981, Ballantine Paper Back, April, 1988(MT), and *Intruders*, ©1987, Ballantine Paper Back, January, 1988(IN). I use the initials MT and IN to designate the source of my quotations. Except for professionals, the names of all “subjects” in his books are pseudonyms.)

Budd's first book does not contain so many explicit statements of fear as implied fear. Fear of the unknown. Fear of something so superior it can do with us as it pleases. In MT Chapter 9, *Speculations Both Grim and Hopeful*, he shows his growing concerns:

MT 209: UFO abductions appear to be an encounter in which extraterrestrials capture and examine human specimens in some kind of anthropological-biological quest for information.

MT 209: Why have UFO occupants taken so many, and why, apparently, do they attempt to conceal the nature and magnitude of their operations? Basic information gathering on the species simply cannot explain all these separate events. Two other related possibilities suggest themselves, however: either the UFO crew members are taking something besides information, or they are leaving behind something with their captives.

MT 212: We may indeed possess something — a natural resource, an element, a genetic structure — that an alien culture might desire to use, for example, as experimental raw material.

MT 214: These incidents support the unsettling theory that extraterrestrials need something from humans — possibly a certain kind of genetic structure — so presumably they must check through a large number of people to find what they want.

These remarks beg for explanation.

We are now in a position to explain them.

The anthropological answer is in the future of mankind. Our planetary supervisors are taking steps to improve the human races after the disastrous mistakes of our former administrators.

The biological quest for information is a thorough survey of our present genetic qualities.

This can properly be done only by direct physical contact.

They conceal the nature and magnitude of their operation because they are under mandate to not interfere in the current unfolding of planetary decisions. The heavenly administrators have ordered all operations to be strictly hands off. The current planetary trends must be allowed to continue to demonstrate to a universe the result of unmitigated sin practiced by our forebears and by us. We are a demonstration planet, and God is using his nativity sphere to make this vivid demonstration.

They are taking samples of sperm and ovum to breed on a stand-by planet. They are enlarging a human genetic pool, in both sex directions, selected according to criteria not explained to us. We can infer that the genetic pool will selectively screen out belligerent elements from mankind. The meek shall inherit the earth. Not meek in the sense that they are not dynamic personalities, but meek in that they do not aggressively push themselves upon others without respect.

Indeed, they are taking something besides information

They are leaving behind information, buried under the constraints of revelation, to show us the meaning of their activity, and to help us in our imminent decisions.

Unbeknown to them, Jacobs and Hopkins and Mack served in that purpose, in spite of their confabulation.

We do indeed possess something: mixed genetic traits which now must be screened to improve the spiritual qualities of the human races. The so-called "alien culture" is not some other biological brew. Hopkins engages in fear speculations because he does not have sufficient information to make informed deductions.

No, the "extraterrestrials" do not need something from us for themselves. But they do need something from us to prosecute this program of genetic rehabilitation.

Budd goes on to remark in *Intruders*:

It is important to state here — though the evidence will be considered in detail later on — that all three women have either had "dreams" or normal recollections of having been shown, at later times, tiny offspring whose appearance suggests they are something other than completely human . . . that they are in fact partly human and partly what we must call, for want of a better term, alien. It is unthinkable and unbelievable — yet the evidence points in that direction. An ongoing and systematic breeding experiment must be considered one of the central purposes of the UFO abductions.

Budd had no idea how close he was to the truth. He also had no idea how far he was from the truth.

And he had no idea how his hypnotic recall methods created distortions in the reports to bring massive fear.

Budd was right. There is an ongoing and systematic breeding program to save the better genetic stocks of this planet. But the monstrosities he created through hypnotic confabulation is the part that is unthinkable and unbelievable.

He went on to speculate further about the reasons behind the gathering of ovum and sperm. Then, over the next five years, with people attracted by his first book, by programs starring him on NBC, and by horrible movies, many came to him because of the concerns and fears of extraordinary events that may have taken place in their lives. They picked up his fears through the broad public attention that he received. They then had fears generated by his methods of presentation. Those fears conditioned their thoughts, memories and usefulness. As he explicitly stated:

IN 2: . . . the end of my book, which Kathie read in the summer of 1983.

IN 206: Ed, of course, had read *Missing Time*.

IN 176: There is no way for me to convey in these pages the emotional authenticity of the hundreds of letters and phone calls I've received and the interviews I've conducted over the past six or seven years of UFO research. I cannot attempt to do justice to the mystery and the pain and the confusion that I have heard from so many different people . . .

IN 71: Over the years I have observed . . . apparently unreasonable dread in many people who have undergone consciously unre-membered yet traumatic UFO abduction experiences.

Through his statements he introduces even more fear:

IN 71: . . . On some level UFO abduction is a species of rape.

IN 75: This new development was deeply upsetting to me.

IN177: (People) who have been too overwhelmed to handle these experiences with any degree of balance or calm. Most . . . are sincere and essentially sane, but are teetering on the rim of mental breakdown, trying to hold themselves together in the face of radically disorienting traumatic experiences.

IN195: I felt an enormous sorrow and a deep undercurrent of anger at whoever or whatever would subject a man to such terror.

IN 219: But in the meantime there is no way for me to convey the depth and the coldness of Dan's anger and hatred for his abductors.

Budd may have another reason for promoting fear.

Fear sells books.

Consciously, or unconsciously, he may introduce sensation for his selfish gratifications.

Budd gave us highly useful information but who can untangle it from the swamp of fear and confabulation? We must not only deal with the heavy distortions he placed upon all his subjects through suggestive hypnotic methods — we must also deal with his outrageous views of reality.

Budd is an artist. His life in oriented around emotions and feelings. He does not have a good analytical mind, capable of reaching to the more profound implication of the data he collects. On one hand he has important information showing that our Visitors are not engaged in “a species of rape,” while on the other he sees their violation of our personal choice and integrity as an affront that should only be feared.

Benign Visitations

“Virginia Horton” may have been his most outstanding subject.

MT 122: “I remember, when I was about thirteen, dreaming about traveling in outer space and going far, far away and meeting people like I knew they were old friends, and I talked to them about things and they explained things to me, and showed me things. I wanted to stay there, but they said no, I had to go back. They said I could share what I knew with my friends, but I couldn’t stay.

MT 129: I was really relaxed and almost at home. Comfortable. Curious. Like you feel when you’re a guest of somebody and you’re glad to be there.

MT 131: (In her examination) . . . not a face, not a hand, but there was a gentleness about it. It wasn’t anything abrupt. Whoever it is, it’s somebody I’m very comfortable with.

MT 132: . . . Also there’s a strong sense of person to the person I’m talking to. A very grandfatherly quality about him, a quality that reminds me of my grandfather, who is loving and very patient. . . . Well, you know, it’s almost as though it was somebody I knew.

MT 133: . . . I am part of that adventure of discovering a new place and that it seems like a nice place, and I say, “Yes it is.” . . . and, umm, he was very happy. He was very happy about meeting me and about visiting, about talking to me. It’s like the whole thing is a big happiness for him . . .

From such remarks Budd develops a paranoia that the Visitors were intentionally introducing such feelings to calm Virginia’s fear.

In spite of the fear he introduces into the account by “Kathie Davis,” he cannot see the contradiction he offers in her many statements.

IN 222: . . . It's almost as if he has his arm around my waist . . . very comforting. I was standing up. And they were all around me and one of them touched my shoulder. Everyone seemed very pleased with me, and . . . I didn't know why. I wasn't afraid at all.

She was shown her "little girl" (discussed below).

IN 224: I just know everyone was happy with me, and there was a very good feeling . . . it was a very satisfying feeling, yet it was very sad for me . . . I'm pretty sure somebody told me I should be proud.

"Susan Williams" also contributed to our understanding, but Budd must go on with his perversions. Susan was repeatedly psychoanalyzed at her own initiative. Although the analysis did not get to the source of her neurosis she ended with peculiar dreams. One was the Wise Baby dream. In the dream she sees a small, fragile baby lying in a small container. She knows the baby is hers. As she looks the baby speaks to her with great wisdom. She repeats this image under later hypnosis with Budd.

Susan did not understand that her dream confused two elements of her experience. The first was observing her baby. The second was the words given to her by a "wise man." See Adamski's report in a later chapter.

IN 240: I have a feeling of wonder and delight. I'm aware of the size, and some kind of fragility, but that's not the essence of what's wonderful about it — it's the talk, it's the knowledge, it's the eloquence. It's the uncensored truth. That's the beauty and the preciousness.

How does Budd explain these contradictions?

He believes these are not honest emotions.

IN 231: "I think that my emotions really touched them. And when he . . . held my hand, and was looking at me . . . I was looking at him, his face, his eyes . . . He didn't say anything, and I got this burst of all these kinds of emotions . . . real confusing . . . all at once. Maybe he was trying to feel something."

I asked Kathie if she felt these emotions were coming from him, were his emotions. "Yes. He was trying to make me feel something, or trying to make me understand that *he was* trying to understand me . . . my feelings."

I remarked that this put a new twist on things. It meant that when an abductee reported what might seem to be inappropriate emotions, such as sadness or loneliness at the end of a traumatic UFO abduction experience, that these emotions might actually be *coming from the abductors* rather than from the abductees.

Budd illustrates with Sun Myung Moon, and indoctrination into cults.

MT: 204: The situation of abductees being made to feel special, loved, members of the “select,” occasionally occurs in abduction cases. The reasons for their having been singled out are almost always vague, but the abductees feel gratified and less frightened, though not necessarily less confused. An interesting parallel presents itself in the accounts of former followers of the Reverend Sun Myung Moon’s Unification Church. At the beginning of their recruitment, an overpowering sense of being needed and wanted is systematically instilled in them by Moonie operatives. Lonely college students are visited in their dormitory rooms, fed milk and cookies, invited to love-drenched weekend retreats, and slowly won over before specific issues and ideology or dogma are even mentioned. This love technique is so thoroughly overwhelming that, when articles of religious belief are finally introduced, the subject feels like an ingrate to reject them. Bestowing importance and showering love upon the potential convert weakens his opposition and sets him up for whatever unusual demands are to be made of him. This potent method seems to have happened in a number of UFO abductions.

Budd repeats this Moon scenario in *Intruders*. He also likens it to the traumatic experience of hostages. After some time they may come into empathy with their captors. (For an alternate view refer to John Mack’s remarks in the following chapter.)

Budd does not understand true human compassion or psychology. False social images and cultural estrangement mislead him. Captives may learn that within the captors are human hearts who have strayed down the wrong paths of life. Their present circumstance is the result of a social order that has betrayed them.

My wife lets out a little moan when she sees a group of young people being led off to jail. She knows that within each heart is a good person, and that we built a society of self-centered unconcern that led them to the destruction of their lives.

Budd even contradicts himself. As he states:

IN 277: And behind the abduction phenomenon as it has been described by literally hundreds of witnesses there seems to be a very peculiar and very consistent ethical position. In none of the cases I’ve investigated have I ever encountered even the suggestion of deliberate harm or malevolence. The abductees are apparently kept as calm as possible and seem to suffer only minimal physical pain — a situation not unlike that of a well-run dental office. People are picked up, examined, samples are taken and so on, and then they are returned more or less intact to the place where the abduction began. There

seems to be a definite effort by the UFO occupants to make the operations as swift, efficient, and painless as possible. There is reason to believe that the partial amnesia which often accompanies these experiences is intended to help the abductees continue their normal lives as much as it is to conceal UFO activities.

If only Budd had been able to follow through the implication of such observation.

Budd does not understand the concern our Visitors have for this planet. He does not have the knowledge or the background to make insightful assessments. But Budd is merely reflecting a pervasive lack of understanding in our society.

He had information literally at his fingertips, through his own research, if he had not been baffled by his fears.

MT 199: And they were obviously excited. And they were trying to explain to me what they had accomplished, too. It seems as though they — I don't think they put it that way — but I think they succeeded into talking somebody into considering us as an endangered species or something equivalent to that. Not endangered. No, I guess it wouldn't be that. Umm . . . it was like a precious species, kind of a classification. But it was more than that too. It didn't have so much just to do with Earth, it had to do with . . . I guess maybe establishing the principle of noninterference, something like that. One of those things people like to deal with in science fiction themes. The kind of moral code they like to imagine intergalactic travelers have about not mucking up or interfering with indigenous cultures.

We are a precious species because we are the inhabitants of the Sentimental Shrine of all Nebadon. We are also an endangered species if action is not take to avoid total catastrophe. Virginia Horton did not verbalize all she had been told. Budd's fears, played out on his subjects, may have prevented her from recalling everything she was told, or perhaps she did not fully understand. Her pause after "it had to do with . . ." shows that she was aware of important elements, but which details then escaped her, or which she feared to reveal.

Our Visitors are not mucking about, interfering with our culture. They are under high command to not do so. We are left to our own devices, to take this planet literally to hell if that is our choice. That command is necessary to show a universe the results of a planet under the insidious power of a fallen Planetary Prince, and of human kind chasing after material desires, instead of devotion to their Creator.

But Budd cannot reach to those conceptual heights. For him the universe is an accident of time, and not one of creation. Only aliens can inhabit it, and unfeeling aliens at that.

Nasal Implants

As a result of such unreal world views, Budd must follow the false leads of other investigators. When Betty Andreasson confabulated a small device implanted in her head through her nose, Budd naturally follows that lead without a whisper of introspection or rational musing. Budd cannot see how implants are a primitive notion created through hypnotic confabulation. Then he wastes his time chasing this fear.

IN 84: "In Missing Time I dealt with three separate instances of apparent nasal cavity implants, and in my investigations since that time I have encountered several more. Yet so far as I know no one has unequivocally established that an implant is currently in place in any abductee. . . . Speculation about the purpose of these possible implants runs to any or all of three unappetizing possibilities. They could function as "locators," in the mode of the small radio transmitters zoologists attach to the ears of hapless, tranquilized elk to trace their wanderings. Or, they could be monitors of some sort, relaying the thoughts, emotions or even visual and sensory impressions of the host, Or, and perhaps least palatable, they could have a controlling function as receivers, suggesting the possibility that abductees could, from time to time, be made to act as surrogates for their abductors. I do not wish to dwell on any of these paranoia-inducing theories . . .

Budd later adds to this suggestion.

IN 202: The analogy mentioned earlier that comes to mind is our program of zoological study in which wild animals are captured and tranquilized to allow the permanent attachment of small transmitters or even simple tags before they are released back into their natural environments. The transmitters allow scientists to track their movements and thus to learn the species' migration patterns, grazing habits and other useful information. This analogy is obviously anthropomorphic, but it is nevertheless suggestive, especially since there is evidence that tiny implants are put in place in UFO abduction cases, as we have seen.

Budd admits that no such homing device has ever been found. He also admits that they are unnecessary.

IN 149: Every single abductee I've worked with is sure that it may happen again. "If they want me they can get me," is the general sentiment. One young man said to me that if his father were president of

the United States, and he lived in the White House, guarded by the Secret Service, he would still feel that "if they wanted to pick me up again they could."

IN 187: I have the feeling that if he wanted to come visit me he certainly could.

Adamski was told of the powers of our Visitors.

Everything in the Universe has its own particular pattern. For example, if someone speaks the word 'house,' the mental image of a dwelling of one kind or another is in his mind. Many things, including human emotions, are registered in the same way.

By the use of these machines, we know even what your people are thinking, and whether or not they are hostile toward us. For if there are harsh, frightening word, or even thoughts, these will picture themselves in that manner, and our recorders will pick them up accurately. In the same way, we know who amongst you will prove friendly and receptive.

Clearly they know each and everyone of us, who we are, where we are, and what we are doing day and night.

After all:

Prov 15:3 -- The eyes of the LORD are in every place, keeping watch on the evil and the good.

Of course, we recognize that wisdom only in religious sentiment, not in practical reality.

Again Budd shows his fear when he entertains the idea that perhaps the implants are somehow used to control us. God, and all of his agencies, give us the dignity to make our own decisions, unencumbered by force or external persuasion. Respect for the will of man is dominant in the universe. God would do nothing to violate that dignity. But Budd latches onto involuntary abduction as evidence of their violation of our dignity and choices, little recognizing that these activities are a small cost to salvage the planet. As far as he can tell, as he himself admits, every individual is returned to their lives. If our Visitors had malicious intent why would they do so? Is not the evidence of their benign behavior sufficient?

Budd told us clearly how he intentionally misled his subjects into hypnotic confabulation, in order to draw out what he wanted to hear.

IN 180: I mentioned heart and respiration and other deliberately misleading topics.

IN 217: I was deliberately asking leading questions.

IN 218: I asked him questions designed to provide him with an opportunity to embellish his encounter with erotic detail, yet he passed up these chances and maintained the simple, spare, puzzling outline of his experience. I gave him opportunities to editorialize, to provide reasons and a meaning for the encounter, but these too he rejected.

Or so he thought. As an amateur hypnotist he did not realize how he polluted the information. And he did not recognize how he brought on confabulation.

Forced Sex

I shall now examine one case that shows how Budd led his subjects to get where he wanted to go.

After reading *Missing Time* a Wisconsin man, "Ed Duvall," contacted Budd. He was a night-shift mechanic in a mine and had an unusual experience somewhere between the spring of 1961 and the spring of 1963. During slack times the mechanics might drive off in their vehicles to a secluded spot and nap. Two-way radios kept them in touch with their supervisors. Ed was suddenly awakened from a nap to find himself paralyzed. In later memory he did not recall what led to his paralysis, but imagined he could have been taken from his truck for two or three hours if no one called on the radio. Ed had completely forgotten about the incident until he read Budd's book. This stirred uneasy feelings within him, and led him to write Budd a letter. The tone of the letter caused Budd to contact the man to discuss his case in greater depth. Budd called the man because *an apparently insignificant surface recollection is accompanied by a very deep sense of anxiety and fear*.

Through invitation to appear on a television talk show in Wisconsin Budd had an opportunity to meet the man and persuaded him to submit to hypnosis. They had two sessions in the hotel where Budd was staying. This led to recall of Ed's abduction from his truck by "floating" up into a craft. Two beings removed his clothes and took him to a table where he lay down. Ed briefly described an examination of all areas of his body, and then suddenly requested that the session not proceed any further. After Budd returns Ed to a fully conscious state he tells Budd there is something he cannot talk about. During these sessions Ed's wife sat in the room with them. The next morning, after Ed's wife goes shopping, Ed contacts Budd to talk with him privately. The following is Budd's record of the ensuing conscious recollection.

IN 198-201: As soon as Ed came into my room and sat down, I could see his profound uneasiness. He said that there was something he had to tell me, something that seemed impossible to believe. He spoke softly with his eyes lowered, and I sensed that he was having trouble deciding how to begin. "Budd I never believed that a man could be raped. Functionally I don't think it's possible . . ." "But it happened?"

I asked, knowing in my heart that this was the issue he refused to discuss the night before. "Apparently," he said as he sat slumped in his chair in an attitude of complete dejection. I still wasn't sure if by "rape" he meant a mechanical procedure of the type I had encountered in other abduction cases, or an actual act of intercourse. So I asked rather uncertainly, "Did it happen with a . . . figure or a Person or a . . ." He replied quickly. "A female of the species, but she wasn't exactly like them. She was taller. She was built more like a human being. She had mammaries, but she didn't have any body hair at all. Her head was larger than a normal woman's head would be." I asked what her head looked like. "It was bigger and rounded. But she had absolutely no hair. She didn't have any pubic hair, either." I inquired if she had a vagina, and he answered with a simple yes.

He was obviously relieved to be able at last to talk about his virtually unbelievable experience, so I decided to try to ease his mind further by showing that there was, in fact, a precedent for such events. I gave him my notes of the evening before in which I stated my guess that a sperm sample had been taken by artificial means. Ed lowered his eyes and said almost in a whisper, "It wasn't artificial." I asked exactly what took place. He answered confessionally, in short phrases, as if the whole distasteful subject was something he wanted to get through with as quickly as possible. "They had her in a different compartment of the ship. They brought her out. She didn't say anything. I was laying on my back on this bench and I didn't have any clothes on, and somehow they made me erect and she mounted me." I asked if she ever touched his penis. "I don't recall her doing it unless she just inserted it. She rode me and she was on top of me until I orgasmed, and then she got off and left the room and the two guys, they took little spoons and scraped the leftover semen off my penis and took it in a sample in a bottle and kept it. I never could move. She or they came and just took what they wanted."

Ed paused a moment and then went on, trying to understand what had happened, trying to make sense of his unimaginably bizarre recollections. "At that time in my life my hair was thick and coal black, and I don't know if they told me or I just had the impression that they liked my coal-black hair, and they liked my . . . they like our features. They like our skin, and they like our eyebrows and they like our hair. Maybe they're trying to upgrade their own species . . . 'cause I think their species are ugly . . . but maybe they think we're ugly, too but I don't think that. I think they think we're attractive. And their trying to upgrade their own."

I inquired about the differences between the female and the two small figures. "She was at least a head taller. Her legs were thinner than us, but she had calves like a human. Her arms were fairly well developed and she had nice mammaries. But she had a narrow chin. If . . . if this

is part of their attempt to change their species they're doing it gradually." "So she could be half and half," I said, and Ed replied, "Conceivably. She had a fairly nice . . . I don't know if she had a nice mouth or not. She had a mouth. She never smiled, she never said anything." He said that she had ears, though he didn't remember seeing ears on the two smaller figures. "Her eyes weren't like our eyes, either. But they weren't like the men's eyes. She had eyes like we have in the sense that we have eyeballs and pupils and the white. But the shape of them was different. They were rounder, like when your eyes are wide open. Yet she wasn't unattractive. I wouldn't call her pretty but she wasn't ugly. And I remember her breasts looked like any other! She was well endowed — she definitely had mammaries."

I wanted to know exactly how, under these bizarre circumstances, Ed had become excited enough to achieve an erection. Was the process mental or physical or was it unclear? "God, this is preposterous, but it seems they stuck like a vacuum device on my penis." He paused, and then spoke very softly. I never thought I'd be able to talk about this, about being . . . "But he couldn't finish the sentence for the tears and the remembered helplessness.

A few minutes later Ed looked up and revealed a surprising irony about the situation. "You know, Budd, I'm sterile. They didn't even get any sperm. I'd had a vasectomy a couple of years before this." The previous night, just after he came out of the hypnotic trance, he mentioned that his abductors had seemed angry at him, and now I understood why. If anything about such a traumatic, horrifying experience could be considered even remotely humorous, this was it. They had abducted a man apparently for the purpose of using him for procreation, but the man they picked was sterile. "You said you felt their anger at the time," I said. "Do you think that they knew right away that you had had a vasectomy?" Ed answered instantly. "They knew before they put me out."

But our conversation now took another turn. There was something else he wanted to tell me about. He said that last night, just before he fell asleep, he recalled another peculiar image from his past. A few years prior to the incident in the truck he remembered a particular time when he had not been able to sleep, and for some reason he got out of bed in the middle of the night and wandered out to the backyard. He didn't know why he had done this or when he returned, but his behavior, he felt, was very uncharacteristic. He remembered standing there in his pajamas as if he were waiting for something. I explained that hypnosis had apparently opened his mind to still earlier repressed memories, and that this process was normal. I said that there might be more recollections, and that there may in fact be more to this particu-

lar memory. I told him that we should at least try to explore it under hypnosis. He was willing to try again, so that afternoon we had our second regression session.

I will not go into detail about what we learned. This earlier backyard experience took place in the late nineteen-fifties and was another abduction. The abductors emerged from the woods behind Ed's house; he could not move, though he wanted to try to fight them off. He was taken into the UFO, which had landed in a nearby clearing, and was placed on a table. A suction device of some sort was put over his penis and a sperm sample was taken. This procedure was very painful. Ed apparently did not have an erection, and there was no spontaneous ejaculation. The specimen was taken into another part of the craft . . .

Well, I imagine that if our Visitors performed such an exercise with Villas-Boas, they certainly could perform it with Ed Duval, and goodness knows how many other men. Refer to Chapter Eight.

I have been unable to determine if Budd knew about Villas-Boas. He makes no remark about him. Perhaps it was better that Budd did not know, for it preclude him from placing that material into the minds of his subjects.

Consider how Budd mixes his images.

"A female of the species, but she wasn't exactly like them. She was taller. She was built more like a human being."

I can only remark, "No kidding." But that is not what Budd expects. He wants to see these beings as alien monsters, out to farm us like animals. He wants this woman with mammaries and a vagina to be one of the Beings who have no genitals or sexual appendages. Consider how Ed continues:

"She had mammaries, but she didn't have any body hair at all. Her head was larger than a normal woman's head would be." I asked what her head looked like. "It was bigger and rounded. But she had absolutely no hair. She didn't have any pubic hair, either." I inquired if she had a vagina, and he answered with a simple yes.

Here we have hypnotic confusion of images. Now this human-appearing woman with nice mammaries acquires some of the features of the "grays." A bald head. A big round head. No hair, not even bright red hair under her armpits or around her pubic area as Villas-Boas described. But definitely a biological vagina.

"They had her in a different compartment of the ship. They brought her out. She didn't say anything. I was laying on my back on this bench and I didn't have any clothes on, and somehow they made me erect and she mounted me."

This statement exactly parallels Villas-Boas. She was in a different compartment of the ship. They brought her out. She didn't say anything. They made him erect. She mounted him.

Then we have more hypnotic confusion of images.

"I just had the impression that they liked my coal-black hair, and they liked my . . . they like our features. They like our skin, and they like our eyebrows and they like our hair."

Here we can see how impressions were formed in Ed's mind by our Visitors. But Ed may not be recalling correctly. They may have given him images of hair and skin and features he could easily understand from his uneducated background; or they may have given him images he translated down to his understanding. They were not after HIS coal-black hair, or HIS skin, or HIS features; they were after HIS genetic qualities for the breeding program now underway. But the images were not clearly perceived by Ed. He understands them in terms of his physical appearance, or perhaps those features in which he prides himself.

"Maybe they're trying to upgrade their own species . . . 'cause I think their species are ugly . . . but maybe they think we're ugly, too but I don't think that. I think they think we're attractive. And their trying to upgrade their own."

Again we have a mixture of images presented by our Visitors with hypnotic images desired by Budd. Ed felt agreeable to shape his memories and his speculations to Budd's desire. These phrases exactly reflect Budd's perceptions.

I inquired about the differences been the female and the two small figures. "She was at least a head taller. Her legs were thinner than us, but she had calves like a human. Her arms were fairly well developed and she had nice mammaries. But she had a narrow chin."

Well, we have agreement with Villas-Boas on one feature: she had a narrow chin. We can see that Ed is confused on how he should present her appearance, whether human or "gray."

"If . . . if this is part of their attempt to change their species they're doing it gradually." "So she could be half and half," I said . . .

Here Ed makes a remark which further supports Budd's wild theories, whereupon Budd directly suggests his "hybrid" images to Ed. How truly unfortunate that Budd did not have some education in genetic compatibility, or even consult with someone who had.

Ed replied, "Conceivably. She had a fairly nice . . . I don't know if she had a nice mouth or not. She had a mouth. She never smiled, she never said anything."

We can see how Ed is going to say she had a nice mouth, but then changes his mind, perhaps fearful that he will give Budd the impression that she is a normal woman. According to Villas-Boas his woman also never smiled. They both went about their business.

He said that she had ears, though he didn't remember seeing ears on the two smaller figures. "Her eyes weren't like our eyes, either. But they weren't like the men's eyes. She had eyes like we have in the sense that we have eyeballs and pupils and the white. But the shape of them was different. They were rounder, like when your eyes are wide open. Yet she wasn't unattractive. I wouldn't call her pretty but she wasn't ugly. And I remember her breasts looked like any other! She was well endowed — she definitely had mammaries."

Again, we see Ed struggling between his actual experience and Budd's desires. Villas-Boas describes the eyes as elongated, perhaps a "slanted" feature which western people often confuse with the epicanthic eyefold. Ed describes them as "round." Where Villas-Boas describes a beautiful woman, Ed again hesitates to avoid contradicting Budd's images.

I wanted to know exactly how, under these bizarre circumstances, Ed had become excited enough to achieve an erection. Was the process mental or physical or was it unclear? "God, this is preposterous, but it seems they stuck like a vacuum device on my penis."

They probably excited Ed the way they did Villas-Boas but he doesn't recall the circumstances. Here we may have a mixture of two events. If Ed ejaculated, and they scraped sperm off his penis, they would not then have a need to stick a "vacuum device" on his penis to collect more.

He paused, and then spoke very softly. I never thought I'd be able to talk about this, about being . . ." But he couldn't finish the sentence for the tears and the remembered helplessness.

More Hopkins fear.

"You know, Budd, I'm sterile. They didn't even get any sperm. I'd had a vasectomy a couple of years before this."

Are we to suppose that beings who can traverse space at velocities greater than the speed of light, or perhaps jump around space and time, were so incompetent that they did not know Ed had no sperm to ejaculate, and went ahead anyhow with such ridiculous exercise? Or is it possible that Budd confused Ed in chronology to mix episodes, and Ed fastens on this fact to show Budd how stupid and fearful these beings really are. Ed certainly shaped his report to Budd's fears.

The previous night, just after he came out of the hypnotic trance, he mentioned that his abductors had seemed angry at him, and now I understood why. If anything about such a traumatic, horrifying experience could be considered even remotely humorous, this was it. They had abducted a man apparently for the purpose of using him for procreation, but the man they picked was sterile. "You said you felt their anger at the time," I said. "Do you think that they knew right away that you had had a vasectomy?" Ed answered instantly. "They knew before they put me out."

Of course they knew before they put him out. They know all about us. And they certainly did not engage in a fruitless exercise.

Another sequence suggests itself. If Ed was abducted more than once, perhaps they wished to test his sperm before bringing a woman across space to be impregnated by him. Perhaps they know us physically, psychologically, morally, and spiritually, but perhaps they do not know the exact content of the human physical genes and must directly examine them to ensure they are obtaining the characteristics they wish to preserve. Then Budd's hypnotic techniques have confused episodes, which we cannot now untangle.

Furthermore, an important question arises. Why bring a woman across space to have direct intercourse? Why not take sperm to her? Is there something else going on here that we cannot penetrate? Do they wish to emphasize the act of

reproduction? Is this all a part of revealing to us their preservation of “better” genes, in a program of genetic improvement? Is this what they tried to convey to Ed, but which he did not grasp?

In another episode with “Dan Seldin” a similar sexual act is performed. Dan believes it took place in his bedroom. The descriptions have similar nasty hypnotic confusion.

IN358: All I see is her head. She looks evil, but she looks pretty, too. Her eyes make her look evil. Ugly eyes. . . . She was sexy looking except for her eyes. . . . All I can see are her face and hair, like it's blowing or in motion or something. She doesn't have any teeth. She has her mouth open but there are no teeth. . . . She's cute from the back.

As we review Budd's books we can see how he unconsciously shifts hypnotic descriptions around to his perverted view of our Visitors.

Female Incubation

Now that we have a picture of the breeding program as it involved human males we can go on to examine how it involved human females. As far as I can determine, there is no clean evidence to suggest that human females are forced to sex with space males. While such act has been suggested in some hypnotic recall the evidence is suspect because of confabulation. Thus our Visitors respect the gender differences, and do not perform operations that might be regarded as female rape. But they definitely perform intrusive clinical operations into the vagina.

A most poignant report was offered by “Kathie Davis.” It offered unique insights, but again perverted by Budd's fear. I use parenthetical numbers to identify comments below.

IN221: I was informed of this event during Kathie's second trip to New York, in January of 1985, some fifteen months after it happened. On the evening of the twenty-sixth, as we sat in my living room, chatting about this and that, I sensed that there was something important Kathie wanted to tell me. She seemed nervous and hesitant, and I noticed that there were tears glistening in her eyes. “Budd, you remember when I said that I knew I had a daughter?” She paused and cleared her throat.

As she continued with her story, I was too moved and surprised to think about setting up my tape recorder. At some point I remembered that my friend Tracy Torme planned to drop in to meet Kathie, so I decided that when he came I could ask her to repeat her account, and I could record it then. By the time he arrived an hour or so later she

had collected herself somewhat, so the following taped version is less emotional and more formal in tone than her narrative earlier that evening.

"It was the ending of some kind of scene. It was like a dream or something, before I woke up in bed. But it was too real to be a dream . . . Something had happened before, some kind of test.

"Someone had talked to me . . . I was in this place and it was all white. It was like I was getting ready to go back to where I came from . . . like they were essentially finished with me except for one thing. And there was a whole bunch of these guys in there in the big room . . . little gray guys, and there were several of them around me. I seem to remember . . . it's almost as if he had his arm around my waist . . . very comforting. I was standing up. And they were all around me and one of them touched my shoulder. Everyone seemed very pleased with me and . . . I didn't know why. I wasn't afraid at all." (1)

At this point Kathie begins speaking slowly and more softly — almost confessionally — as if the undercurrents of emotion were suddenly closer to the surface. (2)

"And then . . . a little girl came into the room . . . escorted by two more of them. And she stood in front of the doorway . . . She looked to be about four. She looked about Tommy's size. He's four, and she didn't look like them, but she didn't look like us, either. She was real pretty. She looked like an elf, or an . . . angel. She had really big blue eyes and a little teeny-weeny nose, just so perfect. And her mouth was just so perfect and tiny, and she was pale, except her lips were pink and her eyes were blue. And her hair was white and wispy and thin . . . fine . . . real fine. Her head was a little larger than normal, 'specially in the fore-head and back here . . . The forehead was a little bit bigger . . . but she was just a doll. And they brought her to me. And they stood there and looked at me. Everyone was looking at me. And I looked at her, and I wanted to hold her. She was just so pretty, and I felt like I just wanted to hold her. And I started crying . . . and I was crying when I told Budd earlier tonight . . . This is the only part of any of these weird things that really gets me emotionally. There's no emotion left for any of the other. Maybe I'm afraid sometimes, but I'm more or less . . ." (3)

Tracy had been listening intently to Kathie's obviously painful account, but he interrupted here to ask if she had recalled all of this through hypnosis.

"No. It was almost like they let me remember this part. They held her hands. Each one was holding a hand and she was almost like she was timid, like a very timid bunny rabbit, and she almost was afraid of me. She turned towards one of them and reached out to her. And then she looked at me from the side, and when she did her lip quivered, and she almost . . . it was kind of like a smile, on one side. It was like she was really interested in me, but she was a little bit afraid of me. And it

was so sweet. And I think I was even crying, actually, then. I know I woke up crying and I cried when I told Sue, and I cried when I told Budd. I can almost cry just thinking about it . . . I don't know, it was just . . . it wasn't sad, but . . . I wanted to take her with me . . . (4)

"I don't know what any of them said to me, but one of them said something or told me something that I can't remember. I just know everyone was happy with me, and there was a very good feeling . . . it was a very satisfying feeling, yet it was very sad for me . . . I'm pretty sure somebody told me I should be proud. Her eyes were so blue and huge, and her pupils were so blue. and she blinked them at me . . . it was like a blink, but it wasn't. It was almost as if her eyes rolled up. Her skin was creamy . . . it wasn't gray. She was pale and soft and creamy . . ." (5)

The three of us talked for a few moments about the fact that Kathie had remembered so much normally, without hypnosis having been employed, but she offered a possible explanation. (6)

"It's almost like someone felt sorry for me 'cause I was so emotional over the child . . . it was like a little piece of her they left with me 'cause they had to take her away. I know I am going to see her again. They told me so. But I wish it was going to be sooner than I think it probably will be . . ."

Kathie was willing, now, to undergo hypnosis on this event, just for the joy of reliving the experience of being with the little girl. Her little girl. I set the scene, instructing Kathie that we will return to the place she has just told us about, involving "a wonderful memory or dream experience." She describes the room as having a happy feeling. A happy room. "There are four people with me, and another across the room at the doorway." After more description there ensues a very long pause. Then she speaks so softly and slowly and with such wonder that her voice is a mere whisper. "Look . . . at . . . that. She's beautiful . . . *(Almost inaudibly)* I want . . . to hold her. Kathie cries very quietly, and whispers, as if to herself, "She's mine."

A long pause ensues, and then the "man" she's seen so many times before says to her that she can't take her with her, that the child would not be able to live. "You wouldn't be able to feed her. She has to stay with us." The disappointment in Kathie's voice as she relates these words to us is palpable And profound. She continues, quoting the small gray figure.

KD: "A father . . . a father has to take care of his children."

BH: He's the child's father? *(Kathie sighs, and there is a long pause.)* Does he explain how she was conceived? (7)

KD: No. *(My question is disposed of quickly, and Kathie returns to what is for her the central issue.)* I don't want them to take her away.

BH: Tell me what she looks like.

KD: She's . . . gorgeous. She looks like an angel. She's tiny, thin. (*Speaking slowly, as if lovingly and systematically observing her features.*) Her skin is creamy. Pale. Her face is shaped like a heart. She has a tiny, tiny little mouth. Perfect lips. Blue eyes. White hair . . . not a whole lot of it.

(*Kathie later told me that the hair was sparse and unevenly distributed on her head, and that patches of scalp were visible here and there through it. It hung down in something of a tangle, "as if " Kathie said, "they didn't know what to do with it."*) (8)

BH Can you see her ears?

KD: She has really tiny, little tiny ears, but they're lower on her head than they should be. Than mine are. Forehead is a little big. Eves are big. Pretty. She's so tiny. She makes them look big. You could hold her in one arm. She probably doesn't weigh more than twenty-five pounds. Thirty.

BH: What's she wearing, Kathie?

KD: (*Speaking softly*) It's white. It's like white silky stuff, kind of shiny. Goes over the head, a hole cut out to pull over her head. Drapes around her shoulders and down to the floor.

BH: What are her feet and hands like?

KD: Can't see her feet. Hands are really tiny. Thin. Her thumbs . . . are not as close to the palm side as mine. It looks like they're more to the side of their hands when she reaches for that guy. But they look normal, mostly. She's just so cute. (9)

BH: Does she know you're her mother?

KD: (*Softly, after a pause.*) Yes. but she doesn't understand "mother," She's too young.

BH: How old is she . . . may she be?

KD: I can't tell. She could be . . . really old, or she could be an infant. I don't know. In some ways she looks like a midget grownup, and in other ways she looks like a baby. She's about as tall as a three- or four-year old. Like Tommy. Maybe not quite as tall as Tommy.

BH: How does she look at you?

KD: That's what bothers me, too. (*Sadly*) She looks at me almost like she's afraid of me, not afraid enough to run away, but afraid enough to turn to them. (10)

BH: Are there any women there, too?

KD: Yes. The females are the ones that have her.

BH: How are they different from the males?

KD: Physically, not really at all. But in the way they think, the way they speak to you.

BH: Can you tell by looking at them? (11)

KD: If you look at their eyes . . .

BH: How many are in this room?

KD: Two with her, four with me. And one standing in the doorway.

BH: Do they understand that you want to take her?

KD: (*Firmly*) Yes! But he's right. (*Softly*) It's better this way.

BH: Do they explain anything to you, Kathie, about how this happened, or why?

KD: He just said she was a part of me.

BH: Did he say there were others like her?

KD: Didn't say.

...

BH: Do they say where she's going now?

KD: With them.

BH: Do you know where that is?

KD: No.

BH: Did they tell you you'll see her again?

KD: They *promised* me.

BH: Did that seem like it would be soon?

KD: (*Sighs*) No. (12)

My notes now follow.

(1) *And there was a whole bunch of these guys in there in the big room . . . little gray guys, and there were several of them around me. I seem to remember . . . it's almost as if he had his arm around my waist . . . very comforting. I was standing up. And they were all around me and one of them touched my shoulder. Everyone seemed very pleased with me and . . . I didn't know why. I wasn't afraid at all.*

The scene described by Kathie suggests two types of beings were present. The gray androids, and normal human beings. Budd can visualize only one, and confuses their features. His confusion is then transferred to Kathie.

(2) *At this point Kathie begins speaking slowly and more softly—almost confessionally—as if the undercurrents of emotion were suddenly closer to the surface.*

Invariably Budd will describe emotions and feelings as fear components. He cannot accept the simple honest feelings of Kathie.

(3) In spite of her impassioned statements of the little girl's natural human beauty, we find Kathie attempting to adjust her descriptions to please Budd's views:

(a) . . . *and she didn't look like them, but she didn't look like us, either.*

(b) *Her head was a little larger than normal, 'specially in the fore-head and back here . . . The forehead was a little bit bigger.*

(4) *And it was so sweet. And I think I was even crying, actually, then. I know I woke up crying and I cried when I told Sue, and I cried when I told Budd. I can almost cry just thinking about it . . . I don't know, it was just . . . it wasn't sad, but . . . I wanted to take her with me . . .*

We can easily imagine the emotions which must have coursed through Kathie. Kathie was incredibly happy because she knew she was the mother to this beautiful little girl, and extremely sad at the same time because she knew she could not share in her rearing and her life on that other world. Here was a beautiful little girl which came out of her, and which she just wanted to hug, but which she knew would not be permitted. How wonderful it would have been if she had been able to take her back with her.

This may be one of the most important scenes we will ever find in the contact of our Visitors with us. They want us to know about their operations, and the new breed of people they are creating. The people on that other world probably have knowledge of these operations, and look forward with eagerness to the sometime consummation of this stupendous project. The permission for Kathie to see her own daughter heightened the memory of that event, and its eventual transfer by Budd to the rest of us. Budd sat on a gold mine, indeed.

(5) Again we can see how the images are distorted.

(a) *and she blinked them at me . . . it was like a blink, but it wasn't. It was almost as if her eyes rolled up.*

(b) But Kathie had to defend the description of her daughter against Budd's "grays."

Her skin was creamy . . . it wasn't gray. She was pale and soft and creamy.

(6) *The three of us talked for a few moments about the fact that Kathie had remembered so much normally, without hypnosis . . .*

David Jacobs remarked how easily conscious memories come flooding back when properly triggered. John Mack mentions this phenomenon also. See the following chapter. I discuss it there.

(7) KD: "A father . . . a father has to take care of his children."

BH: He's the child's father? (*Kathie sighs, and there is a long pause.*) Does he explain how she was conceived?

KD: No. (*My question is disposed of quickly, and Kathie returns to what is for her the central issue.*)

The implication is that the "father" actually lives on that other world. They implant the thought in Kathie's mind that he must care for the child, that the care cannot be entrusted to Kathie. The care must be done on that other world, not here, in order to prosecute their genetic program. He was chosen to be the girl's father, just as the women from that world were chosen to be impregnated by men living on this world. Since the women on this world cannot go to that other world, they are permitted to carry the fetus, probably to trimester, until it can be cared for on that other world. It is then removed and taken there. Thus we have both types of activity, fathers and mothers on that other world cross breeding with mothers and fathers selected from this world.

This thought raises the issue of fatherhood. We know who the mothers are from this world when they are impregnated. But we don't know the origin of the fathers. Can sperm from human fathers on this world be used to impregnate

women from this world? Is that why there is such widespread collection of sperm specimens from this world? Or is the operation limited to fathers of the other world?

Regardless of which matings occur we can clearly perceive how breeding is being done selectively, according to genetic strains. They must do it, since we have defaulted in the improvement of the human races.

(8) *(Kathie later told me that the hair was sparse and unevenly distributed on her head, and that patches of scalp were visible here and there through it. It hung down in something of a tangle, "as if" Kathie said, "they didn't know what to do with it.")*

Here Budd interjects his views without offering foundation for his assertion. Since hypnotic confabulation is so easily imposed upon the data, even into post-hypnotic memory, we do not know what is real and what is invented. Invariably he must reduce the reports to his godless alien concepts. For him normal human beings cannot exist on other worlds, merely aliens who reflect his fears. His fears then lead him to the absurd thought that interbreeding with the "bald" grays will produce a child who is partially bald. Balderdash!

(9) *KD: Can't see her feet. Hands are really tiny. Thin. Her thumbs . . . are not as close to the palm side as mine. It looks like they're more to the side of their hands when she reaches for that guy. But they look normal, mostly. She's just so cute.*

Yet again we see descriptive elements created around Budd's desire to deform normal human beings.

(10) *KD: That's what bothers me, too. (Sadly) She looks at me almost like she's afraid of me, not afraid enough to run away, but afraid enough to turn to them.*

We can imagine how a little girl might feel if she had been raised on another world, but had been taken on a celestial craft to visit her real mother, one she never saw before. Certainly the child would have emotions as uncertain and as profound as her mother.

(11) *BH: Are there any women there, too?*

KD: Yes. The females are the ones that have her.

BH: How are they different from the males?

KD: Physically, not really at all. But in the way they think, the way they speak to you.

BH: Can you tell by looking at them?

KD: If you look at their eyes . . .

Here Budd struggles to find more gray monsters, again not able to recognize normal human beings from other worlds.

(12) *BH: Do they say where she's going now?*

KD: With them.

BH: Do you know where that is?

KD: No.

BH: Did they tell you you'll see her again?

KD: They promised me.

BH: Did that seem like it would be soon?

KD: (Sighs) No.

We should remember that this promise will not be fulfilled until after Kathie leaves this world. She might die a natural death. If that were so she would see her daughter from her status as a morontia being, not as a biological being. On the other hand, she might become one of the 144,000, to join her daughter after she has made her decision to survive on this world. However, this suggestion is highly doubtful. Space on those transports will be at a premium, and Kathie has already served in her biological role. We simply do not know the answers, but the thoughts are intriguing.

Budd is a True Believer who lives by godless fear, and hence cannot find the truth for us. He can only present highly distorted images of reality, with spurious and weird theories of purpose far from the purpose of God. He does not have a mind to explore the technical impossibility of cross breeding of genes that are foreign to one another. He might know that a horse bred with a donkey will produce a sterile mule, but he refuses to apply scientific knowledge to this question. He wishes to impress us with his consultation of psychiatrists and psychologists, but he does not seek similar consultation with biologists. They would have shown him the childish foolishness of his proposals.

Then he might not have sold so many books. Or perhaps he would have sold many more.

CHAPTER SIX

John Mack's Arrogance

John Mack has a new age mind. He is deep into eastern mysticism, with all its baggage, including reincarnation. His interpretation of the abductee phenomenon is rooted in that world view.

Burdened by intellectual conditioning in a godless society, and by the possibility of incomprehensible dimensions other than those of space and time, he despairingly gropes for truth in his search. He would love to find the "one true way," even if it involves multiple manifestations. As with Budd Hopkins, the word *God* is not in John Mack's working vocabulary. He only uses the word *alien*.

Mack's work is heavily conditioned by his philosophies. His consequent interpretations, and implantation into his subjects, show on almost every page of his book.

This assessment of Mack is illustrated by a remark he makes that:

The aliens are recognized as intermediaries or intermediate entities between the fully embodied state of human beings and primal source of creation or God (in the sense of a cosmic consciousness, rather than a personified being). In this regard abductees sometimes liken the alien beings to angels, or other "light beings."

Mack is a highly intelligent, well-educated, well-trained, sensitive, and perceptive individual. He has great concerns for the world and it's drift. And he came to realize that a foreign intelligence of some kind is now in contact with human beings on this planet. His research into our Visitors unfolds different mysterious expressions, heavily influenced by his mysticism and his desire for "light." Unfortunately, he is unwilling to make the logical jump that it all goes back to a living, intelligent, Master Designer.

When first told of Budd Hopkins and his investigation into abductions Mack regarded him as crazy. His informant insisted that this was serious business. In apparent curiosity he visited Budd on January 10, 1990 and became a True Believer. He accepted Budd's hybrid theories, which now condition the results of his investigations. Budd referred him to many persons in the Boston area who claimed abduction experiences. From hypnotic examination of those people he built up a base of clinical observation.

His book, *Abductions, Human Encounters With Aliens*, Charles Scribner's Sons, New York, 1994(AB), is styled much according to his professional qualities and his world view. It takes us through thirteen case histories, all evaluated ac-

according to Mack's mystical perception of their individual psychologies, and their unique lessons. From this he synthesizes an assessment of what is going on around our world.

In his first chapter he remarks:

AB3: Although I have a great debt and profound respect for the pioneers in this field, like Budd Hopkins, who have had the courage to investigate and report information that runs in the face of our culture's consensus reality, this book is based largely on my own clinical experience. For this is a subject that is so controversial that virtually no accepted scientific authority has evolved that I might use to bolster my arguments or conclusions. I will report, therefore, what I have learned primarily from my own cases and will make interpretations and draw conclusions on the basis of this information.

The experience of working with abductees has affected me profoundly. The intensity of the energies and emotions involved as abductees relive their experiences is unlike anything I have encountered in other clinical work. The immediacy of presence, support, and understanding that is required has influenced the way I regard the psychotherapeutic task in general. Furthermore, I have come to see that the abduction phenomenon has important philosophical, spiritual, and social implications. Above all, more than any other research I have undertaken, this work has led me to challenge the prevailing world view or consensus reality which I had grown up believing and had always applied in my clinical scientific endeavors. According to this view — called variously the Western, Newtonian/Cartesian, or materialist/dualist scientific paradigm — reality is fundamentally grounded in the material world or in what can be perceived by the physical senses. In this view intelligence is largely a phenomenon of the brain of human beings or other advanced species. If, on the contrary, intelligence is experienced as residing in the larger cosmos, this perception is an example of “subjectivity” or a projection of our mental processes.

What the abduction phenomenon has led me (I would now say inevitably) to see is that we participate in a universe or universes that are filled with intelligences from which we have cut ourselves off, having lost the senses by which we might know them. It has become clear to me also that our restricted world view or paradigm lies behind most of the major destructive patterns that threaten the human future — mindless corporate acquisitiveness that perpetuates vast differences between rich and poor and contributes to hunger and disease; ethnonational violence resulting in mass killing which could grow into a nuclear holocaust; and ecological destruction on a scale that threatens the survival of the earth's living systems.

Although we see Mack's philosophy and concerns expressed here, we do not find him locating origins in God. He avoids use of the word, and sees other beings from the sky as *intelligences*. He believes we have cut ourselves off from them. Apparently Mack is unaware of the old myths that say the gods cut off communications, not man.

The Chinese Shang Ti, the August Lord on high, charged two of his agents, Ch'ung and Li, *to cut the communication between heaven and earth so that there would be no descending and ascending of spirits and men between the two.*

The August Lord on high, of course, is God, our Creator.

As stated in the *Urantia Papers*.

UP394: Rebellion by a Planetary Prince instantly isolates his planet; the local spiritual circuits are immediately severed. Only a bestowal Son can re-establish interplanetary lines of communication on such a spiritually isolated world.

UP755: Meantime the system circuits had been severed; Urantia was isolated. Every group of celestial life on the planet found itself suddenly and without warning isolated, utterly cut off from all outside counsel and advice.

As C. S. Lewis gave it fifty years ago: . . . *the present 'celestial year' was to be a revolutionary one; the long isolation of our own planet is nearing its end. Great doings are on foot.*

This is the kind of perception Mack cannot achieve.

Who Are The Abductees?

In a section by that title Mack reviews possible patterns in the broad social profile of abductees. He arrives at several general conclusions, AB16:

1. *They seem to come, as if at random, from all parts of society.*
2. *Efforts to establish a pattern of psychopathology other than disturbances associated with a traumatic (abduction) event have been unsuccessful.*
3. *The effort to discover a personality type associated with abductions has also not been successful.*
4. *There is no obvious pattern of family structure and interaction in the case of abductees.*

He adds a parenthetical remark that they believe *they are not from here and that their Earth mother and father are not their true parents*. Although Mack attempts to read into this implications of multiple incarnations, or other strange theories, he misses the central point that many of these people have cosmic attitudes, that the Earth is not truly their home, and that they enjoy citizenship in the universe.

As the *Urantia Papers* put it:

UP1100 — The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives — supreme goals.

The fact of the existence of religionists devoted to God is the perspective Mack cannot credit.

5. *I have the impression that abductees as a group are unusually open as intuitive individuals, less tolerant than usual of societal authoritarianism, and more flexible in accepting diversity and the unusual experiences of other people.*

Thus Mack reinforces a classification of cosmic citizenship but does not connect that view with the kingdom of heaven. He knows only godless orientations.

6. *There is not a single case in my experience or that of other investigators that has turned out to have masked a history of sexual abuse or any other traumatic cause. But the reverse has frequently occurred C that an abduction history has been revealed in cases investigated for sexual or other traumatic abuse.*

The Limitations Of Revelation

In his work with abductees Mack found a curious mental state concerning their recall.

7. *Abductees may have a great deal of conscious recall of their experiences without hypnosis.*

We saw that earlier with evidence from Jacobs and Hopkins.

8. *But often abductees say that there are vast areas of their lives that they strongly feel are outside of conscious recall and yet powerfully affect them on a day-to-day basis.*

Many religious experiences also generate these kinds of feelings. The person seems to be connected to God and destiny in a way Mack does not fathom. If he could credit the religious nature of these experiences he might have more perceptive grasp of the profoundly spiritual cause of the episodes. See the presentations by Jacobs.

9. *The inducement of a nonordinary state, a modified form of hypnosis in my cases, seems to be highly effective in bringing . . . walled-off experiences into consciousness and in discharging their traumatic impact. I do not quite understand why this is dramatically true. . . . Sometimes the simplest or most modest relaxation techniques is all that is needed to bring back many memories. It is as if hypnosis undoes, in a kind of*

reverse mirror-imaging of the original altering of the psyche=s consciousness, the forces of repression that were imposed at the time of abduction.

Refer to remarks by Budd Hopkins in his surprise of sudden conscious recall by Kathie Davis. This is a highly intriguing observation, and suggests that the buried memories are impatiently waiting to be brought back into conscious mind. In other words, the person is chosen to be of service in a role of revelation, but timing of the revelation has been held in reserve. Other aspects of the experience may still be buried, waiting other release. Or other restraints may apply.

UP1109: The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge.

UP330: Such conceptual expansion would hardly be desirable as it would deprive the thinking mortals of the next thousand years of that stimulus to creative speculation which these partially revealed concepts supply. It is best that man not have an overrevelation; it stifles imagination.

The depth of this constraint may be seen in Mack's additional remarks:

AB21: These repressing forces are felt by the abductees to be much more than their own self-protective defenses. They may feel that as much as ninety percent of the energy that kept them from remembering was the result of an outside turning or switching off of memory by something the aliens themselves do. The aliens will frequently communicate to them that they will not, or should not, remember what has occurred. Sometimes it is explained that this is for their own protection. . . . The experiencers may feel that they are specifically disobeying the admonitions of the alien beings, with whom they often feel connected or allied on a very deep level, when they cooperate with me in recalling their abductions. This requires reassurance on my part that no harm, to my knowledge, has ever come from recalling these experiences when done in an appropriately supportive context.

Mack uses the mystical word "energy" because he has no reference frame that would permit him to put this phenomena in other terminology. The control process should not be regarded as an "energy," but as an inhibition regulated over spiritual circuits. We know that spirit entities have profound influence on these mental elements. I quote again from the *Urantia Papers*:

UP1257: These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial per-

sonalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

Unfortunately, Mack does not comprehend the nature of the constraint. The harm to be feared is not the health of the abductee, but that the abductee might prematurely reveal heavenly secrets entrusted to him. When Mack thinks he has a right to recover those memories he stands in arrogance against God. He continues:

AB22: It has been suggested that the experiencers' sense that they are "not supposed to" remember these events, and the alliance they often feel with the alien beings, are manifestations of the "Stockholm syndrome," in which a hostage or victim comes to sympathize with the perpetrator(s) as a means of retaining some agency in an intolerably coercive situation. This analogy is useful in facilitating the experiencers' initial expressions of outrage; however, it does not hold up as we move through deeper levels of uncovering. As I believe is clear in the case material, abductees come to feel a more authentic identification with the purposes of the whole phenomenon than occurs, for example, in hostage situations.

As we progress through Mack's analysis we can see the great insights he achieved — if only he had a belief in a living God, and God's agencies operating throughout the universe. Certainly the abductees identify with the whole phenomenon; they have become part of an exercise in planetary salvation.

AB22: The economy and history of remembering in the abduction phenomenon is one of its most interesting aspects. Detailed recall of experiences that were never in conscious awareness may be triggered years, even several decades, after the event by something seen or heard which may bear only a minimal relationship to the actual abduction. What combination of abductee/alien factors determines the timing of recall including when the experiencers elect to investigate their histories and who comes to tell their stories, remains to be understood further. The information presented in this book will necessarily be biased by these factors.

We can understand the frustrations Mack must feel. Spiritual elements and forces beyond his grasp are conditioning the results of his investigations, and the conclusions he can draw. He expresses a hope that he can have an influential hand in the process of unfolding the secrets and the relationships of the abductees. He holds forth this hope in the expectation that the aliens are somehow making quite overtures to mankind in a forthcoming new relationship, and that Mack and other investigators are useful in helping to open this intercourse. Unfortunately

for Mack, without understanding of the powers of God, he has inherently limited himself by his worldview, while he is also limited by forces far higher than those available to man. Clearly, with so many case histories coming to the attention of the investigators like Hopkins, Fowler, Jacobs and Mack there must be many hundreds, even thousands, of people who have these secrets buried deep in their minds, and who long to find expression.

It would be better for Mack and the other investigators to see themselves as incidental to the new cosmic overtures, even as unaware instruments of the opening of our common understanding, and not as key vehicles for a new universe order. They also serve, but their presence, as individuals on this scene, are mere accidents of time coordinated by our planetary supervisors. Mack has a strong tendency to elevate his importance.

As I will document in detail in several case examples, the traumatic rapelike nature of the abduction memories, or even of the process itself, may become altered as the abductees reach new levels of understanding of what is occurring, and as their relationship to the beings themselves changes in the course of our work.

Such statement is simply an expression of human arrogance. These processes are under the control of far higher and more powerful forces than those available to man.

As we saw from an earlier chapter, Ray Fowler attempted to penetrate the wall which guarded the secret Betty Andreasson contained within herself. He was unsuccessful, and continued efforts in collaboration with Betty resulted only in expression of Betty's imagination. Their following books were pure imagination, but they were good money makers. I had considerable personal correspondence with Betty, and met with her. She is a uniquely spiritual woman, but her desires for fame and fortune damaged her usefulness.

Mack's First Case Report

In Mack's first case report he makes these remarks:

AB51: Ed's case is important for two principle reasons. First, the timing of his teenage experience and his recall of it indicate a process of information reception, storage, recovery, and integration of great purpose and potential power. Second the narrative which Ed was able to recover in an altered state of consciousness appears, from what we know of the abduction phenomenon, to be much more plausible than the account he could provide from conscious memory. This supports the argument for the power of hypnosis to recover memories of abductions that are both meaningful and true to the actual experience (what-

ever the source of these experiences may ultimately prove to be), and suggests that, at least in the case of UFO abductions, hypnosis may be more of a clarifying than a distorting tool.

(As best I can determine this "Ed" is the "Ed Duval" described by Budd Hopkins. Apparently Budd gave Mack his case notes on this man, and Mack subjected the man to additional hypnotic recall.)

These remarks are not correct. Mack is trying to establish priority that will make his work more important than that of other investigators. First, in Mack's eyes, the timing of Ed's experience in 1961 prior to the Hill couple offers a superior benefit because it comes before it can be polluted by other reports. This is untrue, as our review of the fallacies of hypnotic regression shows. Yes, the date of the experience offers priority, but the pollution of Ed's memory and images by other reports at a later time upsets that benefit. Therefore the process of information reception, storage, recovery, and integration has lost its great purpose and potential power. Furthermore, Mack is unaware of the report by Villas-Boas, which not only offered exquisite details of the craft, but also established the precedent of sexual intercourse in modern reports. Even more, Mack is unaware of the American Indian Thunder Boy account which established precedent of impregnation by more than one hundred years. Taken together these reports offer a background of information reception, storage, recovery and integration Mack does not even begin to grasp.

Second, again in Mack's eyes, the narrative Ed was able to recover in an altered state of consciousness appears to be much more plausible than the account he could provide from conscious memory. This again is simply untrue. If Ed's account is colored by Budd's or Mack's expectations then the material recovered under hypnosis is badly polluted by that hypnotic process. While much of Ed's experience may have been buried, according to the designs and intents of our Visitors, thus not available to conscious memory, this does not mean that eliciting the material under hypnosis offers a more valid report. While we may get at many additional details, we see them through the confabulation eyes of Budd and Mack. Once polluted we may never recover the actual evidence, simply because the subject now believes that material is real. This filter may severely pervert the actual purpose and meaning. Therefore, hypnosis may be more of a distorting than a clarifying tool.

These remarks again show the arrogant attitude taken by Mack in which he believes he can penetrate the secret of the abductions more than other investigators, and in the face of the power of the heavens. Only a man ignorant of God and creative process would pretend to such haughty claims.

As we read through this case history we see the same distortions that plagued the interpretations of Budd Hopkins. Ed had sexual intercourse with a female from that other world, but the images are again confused between the biological beings and the androids. The actual scenes are equally distorted and confused. We do not get the explicit conscious detail offered by Villas-Boas, Adamski, and others.

Curiously, Ed wanted to write things down so he could remember them but his celestial guide would not permit it. The guide worked at Ed's perception from mind to mind, as in most other reports. Sensing his frustration the guide said, *"You will remember when you need to know."*

Once again this follows the constraints placed on the Reserve Corps of Destiny, and shows that significant numbers of abductees are part of that body of destiny reservists.

When he expressed concern over the taking of his sperm he was told that *they needed his sperm for "their needs . . . to create special babies" and "for the work we're doing to help the people of your planet."*

Once again, Mack is unable to grasp these remarks in a context of planetary rehabilitation. He is greatly confused by his mystical framework and his inability to understand that the universe is under evolution toward some grand design. If our planet is tardy in reaching that goal, because of the defaults of the past, Mack does not have that background to reach understanding.

Another significant aspect of Ed's communication was apocalyptic material reminiscent of Adamski and biblical prophecy.

There are law's of the universe . . . you are out of harmony and at some point the sheets get balanced.

Ed was told of the "heavily destructive" path we are taking . . .

The narrative was filled with apocalyptic images: . . . instability of your planet, emotional instability . . . volcanic eruptions are a sign . . . towering, pounding surf, shifting (tectonic) plates, instability, Earth shuddering in anguish . . . convulsions of the earth . . .

. . . Information about ecological disaster with powerful apocalyptic imagery is also commonly transmitted by the aliens to human subjects.

There would come a series of geological and meteorological convulsions.

Mack does not report the details of Ed's remarks. He censors them because they violate his worldview. Mack outright remarks that he obtained a *great amount of information transmitted*, but does not report to us. How unfortunate. Compare with:

Luke 21:25-26

"And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken.

Zech 14:4

On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward.

Isa 24:18-20

He who flees at the sound of the terror shall fall into the pit; and he who climbs out of the pit shall be caught in the snare. For the windows of heaven are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is violently shaken. The earth staggers like a drunken man, it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.

The passage in Zechariah is a precise description of tectonic plate shifting at the great earth judgment.

Ed was also told *that his task would be "to teach those human beings who will listen."*

Indeed, this is the purpose of the Cosmic Reserve Corps. Vast majorities will not listen, and will be lost in the nuclear and terrestrial destructions. But God will call, and out of those a few will listen. These are the segments of the human population with sensitivity to God, and to holy purpose, who will follow their spiritual leadings to decisions and salvation of the world. They will need information to make their decisions. In this manner our planetary supervisors will foster and conserve the higher spiritual types.

Mack said:

Finding this all rather depressing I asked how this information about spirits would help him or anyone else survive. Undeterred he said that "the spirits of the earth" will "make safe havens."

Ed then stated:

"When I hear these messages I will know on a physical level where to go to work, those spots on earth which will be sacred and accessible."

Although Ed may have confused the idea of locations of his message service with the locations of physical survival, we should know that those of us who are dedicated to God will make decisions to bring survival. In this manner we were given reassurance. Planetary restraints on direct contact force decisions into our hands.

Ezek 7:16

And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, every one over his iniquity.
Isa 48:20-22

Go forth from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "The LORD has redeemed his servant Jacob!" They thirsted not when he led them through the deserts; he made water flow for them from the rock; he cleft the rock and the water gushed out. "There is no peace," says the LORD, "for the wicked."

Mack's Unique Case Report

Throughout Mack's book the same themes are repeated over and over again from one case to the next: breeding of babies to improve the races — imminent world destructions — a mission for selected human mortals to teach others. Always are the presentations embroidered and censored by Mack's belief system. I shall not discuss those many details. However, his twelfth case was significantly different to deserve attention.

AB335: Carlos is a fifty-five-year-old man, a husband, and the father of three grown children — two sons and a daughter. Carlos exercises his creativity almost daily as he is involved in drawing, painting, the writing of poetry, drama, academic essays, and a novel; he is involved as well with theatrical production and direction of plays. A fine arts professor, he teaches extremely popular classes in a small southern college and frequently offers extra courses to meet the demands of interested students. He has contributed significantly to the cultural environment in his county and state by volunteering in the state prison system and working with handicapped children, the mentally ill, and the elderly; he also has worked to address regional environmental issues.

. . . Carlos is of mixed Spanish, Scottish, Irish, German, and German-Jewish extraction. . . . He grew up in a small village in western Pennsylvania in a Catholic family. His parents, young adults during the Depression era, were hard workers who retained their ardent Catholic faith. Each parent, raised on a farm, especially valued schooling since they were able to attend and achieve an education through junior high school, as was typical in small town and rural life in the early part of this century. Carlos's sister, ten years older than Carlos, and like her parents a faithful Catholic, married when Carlos was a child. She and her husband had four children and they remained in the small town where she and Carlos were born. When Carlos was sixteen his father, a small town entrepreneur and eventually a laborer on the railroad, died during a working day of a heart attack, having had a history of cigarette smoking. Confronting death has been continuous in Carlos's life, and this event drastically affected him. To begin with, Carlos had to go with the mother and sister to the county coroner's morgue to identify his body, which was a traumatic experience. "I had never been in a morgue before. Seeing my father on a slab, on a table, and my mother screaming, crying, and kissing him even, I just collapsed on the floor and cried." But Carlos's mother went on to manage their country all general and grocery store until her retirement, then assisted in the preparation of dinners for his only sibling's catering service.

Carlos was encouraged by his family to pursue an education, particularly an art education, and he completed three degrees and the equivalent of a fourth—including an MFA degree, having concentrated in painting and sculpture; the equivalent of a second MA degree in art therapy; and a Ph.D. in comparative arts. He credits his developing his natural artistic ability to his sister's influence and encouragement. Carlos married when he was twenty-six and after he completed his Ph.D., he and his wife, a mathematics teacher, moved to a university community on a mountaintop in the South where they raised their own three children. Although teaching full time, Carlos continued to avidly pursue his own creative productions.

We see that "Carlos" is a highly motivated artist, with perceptions of reality modified by his personality and background. This was especially favorable to elicit certain images under hypnotic interview of seventeen hours by a psychiatrist in his home town in the southern United States and then later for another six hours by Mack. According to Mack, Carlos believes he is "co-ceptor" rather than a mere receptor of the images implanted in his mind. This may be true in the sense that Carlos is unique in his special artistic perceptual abilities. Mack believes Carlos is special in that *Either he allows us to gain insight into technologies that we can only imagine but which a more advanced intelligence has mastered, or we are being opened to alternate realities, domains of being which are not part of our accepted universe. . . . As an artist, Carlos has a powerful visual sense. This has enabled him to be extraordinarily sensitive to the light and energy transmuting forces that are central to his case and perhaps to the UFO abduction phenomenon in general.* From these remarks we see how Mack may reinforce his interaction with Carlos to produce a report that interprets the evidence according to Mack's mysticism.

Mack's mystical reincarnation beliefs, and how they were reciprocated by Carlos, were expressed in a singular passage:

AB340: Throughout his life Carlos has suffered from respiratory difficulties related to various allergies. When he was a year old and had respiratory pneumonia, a nurse informed his parents that he was clinically dead. His frantic parents rushed him to a hospital, where a low pulse rate was discovered and he was placed in an oxygen tent. Under hypnosis with Dr. Ward, Carlos recalled the feeling that "the child I had been, died" and "the light creature" he had been previously "took over the dead baby's body . . . Coming into the body was very painful," Carlos says. He experienced intense "resistance to taking on a body . . . I love having a body," Carlos pronounced but then added, "but I did not want to come [to Earth]. The body is prone to so many problems. The body reacts to everything. It is like a jellyfish on the beach; every stimulation, every incoming microbe. The cellular struc-

ture is continually shifting and changing. Growing up was hard. Aging is hard. All the things the body goes through. And, it is never still, never truly peaceful."

Under hypnosis, Carlos described the sensation of reentering his infant body around age one. "I felt like I was sliding into it, like you put on socks and shoes and trousers. I would pop into the fingers and pop into the toes and pop into the muscles. It was painful and it hurt. I did not like the feeling of it; I thought it was messy; I thought it was nauseating; I thought it was disturbing. It was a fat, grubby little baby that could not do anything. It had no real presence. It was such a different dimension. It was such a descending."

In a hypnosis session with Dr. Ward, Carlos recalled feeling that despite the pain of becoming embodied again around age one, he somehow "volunteered to come to physical Earth . . . I chose to accept the body," he said. When I asked him why he had "agreed," he spoke of his responsibilities as a teacher and an artist. He is deeply troubled about the failure of human beings to treat "their potentialities very well" and has been concerned all his life by our predatory destruction of the "Earth garden." Using art, he is teaching "the aesthetic of transcendence" . . . Through art processes I am helping people to be more empathic that they might better understand and identify with those things that are not of themselves, so that they won't destroy them."

We also see Mack's deep environmental concerns reflected by Carlos. According to Mack's account the outdoors appealed to Carlos from his childhood. He loved to take daily walks around the lakes and the open fields, and to play in the woods. He found strong empathy with pets.

Carlos recalled his first unusual experience as a small boy between ages three and four in 1940. A display of aurora borealis had kept the family up but his father had to go to bed early because he arose for work at 4:30. Carlos was ordered to bed but stayed up gazing out his bedroom window. He saw a vision of an angel embedded in a yellow light or haze. Under hypnosis by Mack this turned into one of the humanoid caricatures of a *skinny little white creature with big eyes*. This beings had *claw or pincers* instead of fingers of *two, three, or four digits*. Later Carlos confessed he might have confused the appearance of the hands but were *most likely those of larger robotic creatures*.

Betty Andreasson and other have described the "hands" with less than five digits, or of design different from our biological hands. Some persons assumed they might be wearing gloves, as indeed they were.

I emphasize this descriptive element because Carlos recognizes that his hypnotic recall is confused. But more importantly he also offers unique recognition that some of our Visitors are robotic in nature.

How truly unfortunate that Mack's work is so heavily conditioned by his new-age eastern philosophies. His interpretations, and induced hypnotic confabulations, show on almost every page of his work. But through that haze we find invaluable information

CHAPTER SEVEN

The Android Grays

The word is from the Greek, *andro* = man, and *eidis* = like, via modern Latin. Albertus Magnus was recorded as having made a famous *androides*. Magnus was a German scholastic philosopher who lived in the 1200's and who was the teacher of Saint Thomas Aquinas. The Oxford English Dictionary defines android as an automaton resembling a human being.

The androids working our planet today are far more than automatons, but they are not biologic beings. They are created, manufactured beings, without souls or personalities.

In Chapter 8 of *Secret Life* David Jacobs summarizes what he and others discovered concerning the "Grays."

I condense from that report. I clip statements to abbreviate while showing the words of Jacobs.

I shall not include items that are doubtful or come from unconfirmed reports.

Jacobs asks the question:

SL221: Who — or what — are these aliens? No solid evidence exists to indicate whether they are living beings, manufactured beings that act as sentient physical beings, a combination of the two, or something entirely different. But they do have a physical being.

If Jacobs had a little more courage to jump beyond his academic conservatism he might have elected the second possibility. On the other hand, the Beings may be more than we can define from our three-dimensional world view.

Types Of Beings

SL221: By far the most common types of aliens reported are the Small and Taller Beings. The Small Beings are from two to four and one-half feet tall, thin, slight, and even "delicate" in appearance. They have a head, a body, two arms, two hands, fingers, two legs, two feet. They stand and walk like humans. The Small Beings are light in weight. Taller Beings stand from two to six inches above the Small Beings and have most of the same gross physical characteristics.

Jacobs does not show how he concludes that the Small Beings are delicate or light in weight. Except for functional advantage both types apparently are built of the same materials and design.

In consideration of the dexterity of android beings we should consider design parameters. Our science fictions may suggest robots without legs or arms, in constant contact with a gravity surface, but they would be severely limited in function and mobility. The humanoid upright biped structure may be the most efficient structure in a gravity environment. We can walk and run, climb over obstacles, and initiate and control direction of movement with great agility. This may be a design parameter in biological evolution, along with binocular vision. In fact, it may be a design model for all individualized gravity beings in this universe. Robot arms could be as efficient as human arms. Fingers would have the same dexterity as human fingers. Design would follow functional intent. Hence, all "alien" beings may be humanoid, not because they imitate human beings, but because that is the most efficient structure for that type of being.

George Adamski was shown two types of robots:

ISS46: Also in this room was a robot instrument I was cautioned not to describe. I had noticed a miniature version of this robot in the Scout.

Importantly, Adamski revealed to us that they are robotic beings. A more appropriate word is android.

Identity Of Being

SL222: The Small Beings all look basically the same. Their faces do not betray a readily detectable uniqueness that might distinguish one from another. Nor do they seem to have any sort of emotional characteristics that can be seen on their faces. For instance, one does not look "happy" while another looks "sad." Although abductees cannot tell one Small Being from another, they commonly report that they in some way "know" that they are dealing with the same Taller Being during all their abductions.

Androids of identical design would not be distinguishable from one another. As machines they would not show emotions. The Taller Beings appear to be selected to manage a group of Small Beings, and are particularly assigned to a specific task. An abductee may always meet the same Tall Being on repeated visits. A recognized unique identity to that particular Being may be due to functional purpose, as dedication to one abductee or one task, which distinguishes it from another Being assigned to a different task, but not because of personality differences among the Beings. They are each unique because of the unique knowledge they have gained from that particular assignment. This gives the abductee a sense of "personality."

Aging

SL222: It is difficult to tell whether aliens grow older. The abductees are unable to discern the slightest change over time in alien facial features or physical demeanor. When abductees have had experiences for thirty or forty years with presumably the same group of aliens, they report that the aliens look the same during the last experience as they did during the first.

Androids do not age. The material of their composition is morontial, and does not age physically. With their supermaterial compositions they may actually exist for eons of time.

Clothes

SL222: It is difficult to detect whether or not they are actually wearing clothes. Sometimes the color of their skin and the color of their clothes are reported to be exactly the same. Many abductees cannot see where the clothes end and the skin begins. They feel quite certain that the aliens are wearing something, but it is difficult to describe the “fabric” that the clothes are made of. Other abductees have described alien “garments” that fit so tightly they look “spray painted.” They are able to describe the end of the “fabric,” the beginning of the splits on the hand and the neck, and so forth. On occasion the Small Beings are wearing robes or garments that are loose-fitting.

As I shall show, the confusion is in the fact that the androids are actually “wearing” a suit, but that the suit fits from head to toe, including hands and feet. Thus the colors of “skin” and “clothes” are the same, or look as though they are spray painted. There are no clothes, merely a tight fitting suit, as in an underwater suit. It may be that seams exist at the neck, hands and feet, but that is highly doubtful, given their skills. The data are too uncertain.

Body Adornment

SL222: Abductees rarely describe bodily adornment. The Beings’ clothing has no personal touches, no expressions of individuality. Some Beings might have an insignia on their clothes that seems to resemble “serpents” or some sort of elongated shape. Sometimes it is simply a jagged line. In general, however, abductees see little or no diversity in the garments the aliens wear.

Many observers have reported insignia. It is characteristic of a heavenly administration for members to wear emblems which signify organization or allegiance. Refer to a following chapter.

Lack of individuality, and no diversity in garments, is due to the fact that they are built as identical units.

Skin

SL222: Descriptions of the aliens' skin color vary from dark gray to gray to light gray to tan to tarnish-gray to white (not Caucasian) to pale white. If an abductee reports another color (like yellow, green, or blue), it is almost always in conjunction with gray. The skin color is uniform, without darker and lighter spots or areas (often the lighting in the room will change the way the aliens' color appears). By and large most witnesses report the Small Beings' skin as just "gray." There is no visual evidence of a vascular system that might add streaks of other colors.

The color of the suits is a nondescript gray. The "material" of the suits may reflect light in a way that causes the abductees to see various colorations, as when one looks at a diamond. Since the suits are a fixed gray color there will be no darker or lighter spots or areas. No visual evidence of streaks of a vascular system is detected because the "suits" do not have circulating blood, nor any other biological function.

SL222: When abductees touch alien skin or are touched by the aliens (usually when being escorted down a hallway or into a room), they report it to range from a rough, leathery feel (for the Taller Being) to a soft rubbery or plastic quality (for Small Beings). The skin is extremely smooth, without the pore hairs, freckles, bumps, ridges, discolorations, warts, moles, scratches, wrinkles, and other common elements found on human skin.

Barney and Betty Hill thought their abductors were wearing leather jackets. The difference Jacobs states of the feel between the Small and Tall Beings is probably based on scant or coincidental evidence. The suits will display none of the features of human skin because it is not skin. The smoothness of the suits is the result of an artificial material.

Torso

SL225: The alien's chest is small and narrow, with no noticeable bony structure in it. No sternum or clavicle is discernible. Abductees report no ribs protruding from under the skin. Nor is the chest bifurcated like a human's chest. Witnesses see no breasts or nipples. The normal human triangular configuration of the shoulders leading down to the waist is not present. The overall outline of the upper and lower body is one of rectangular straightness down to the legs with no waist. The aliens do not appear to have a pelvis or prominent hip bones.

The area where the stomach would be is flat. The aliens have no rounded-paunch or line of demarcation for a food-processing mechanism like upper and lower intestines. Witnesses do not see a navel. Nor do they see genitals. If the “male” Being is wearing tight-fitting clothes no bulge is evident where human male genitals would be. If he is not wearing clothes, then abductees specifically state that he does not have genitals. Similarly, in the “female” alien, abductees can see no hint of a pubic arch, which is consistent with a lack of pelvis. There is no apparent method for the elimination of liquid waste.

The idea of “female” is based on the interaction felt by the abductees with their captors, but has no visible support. This is strictly a functional appearance, not an anatomical difference.

Bones And Muscles

SL223: The physical frames of both the Taller Beings and the Small Beings do not reveal any boniness. Most of the contours on their bodies are smooth and rounded, with no hard angles. Witnesses do not report bones, such as the clavicle or sternum, apparent under their skin. They do not see evidence of ribs or wrist bones or the like. Nor do they see any form of apparent musculature.

SL225: The aliens’ backs are consistent with what witnesses describe on the front of the Beings. There is no triangular shape to the back. It is smooth, with no discernible “bumps” of vertebrae. Most abductees do not see shoulder blades. If witnesses see the buttocks area, it is not fleshy and padded as on humans. While abductees do not see individual buttocks per se, they often describe a horizontal oblong ridge at the base of the alien’s back that does not protrude.

As one studies the reports one becomes aware that the androids do not have a skeletal structure like ours, nor do they have muscles. Beneath the suits their anatomy is composed of a substance that is firm but malleable or tractable. It may be stiff but can be bent. Thus there are no knees or elbows, wrists or ankles.

Limbs

SL225: Aliens’ arms are long and very thin, with no apparent musculature. They bend at the “elbows” and can be used the way humans use their arms, with a free range of motion. Their arms and elbows do not display any boniness and are apparently the same diameter from the shoulder to where the hands join. They have no wrists.

Their hands and fingers also resemble humans' although they are thin and long. Their fingers are most often said to have rounded "pads" at the ends, although sometimes they are described as being tapered at the end. They have no fingernails. Frequently abductees see only three fingers. They have an opposable "thumb" or at least an appendage that acts as a thumb. Occasionally abductees report that the thumb is in a lower position on the hand than humans have. They have no small, curved ridges or swirls on their hands or fingertips that might denote fingerprints.

Their two legs are short and thin, and they bend at the "knees." The limbs have no evident muscle development. Their legs go straight down, with no sense of a thigh, calf, or ankle. The legs are the same diameter from the top of the thigh to the bottom of the calf, and flow smoothly into the feet. Little is known about the feet and toes. Abductees describe the feet as being either rounded or elongated, and toes are not usually noticed.

The long thin limbs are a tubelike structure which carries control signals, as in our nervous system, and energy to initiate contraction or expansion of the limb material for "bending" or "touching" and so on.

Head Attachment

SL224: Aliens do not have a thick neck with the head fitting on it in a human fashion. Instead, the head is attached to an extremely narrow, tubelike neck that seems too thin to support the head's weight. The head does not fit into the neck as human heads would. The neck is short and sticks into the bottom of the head much like, as one abductee put it, "a pumpkin on a stick." Witnesses see no throat movement denoting a tongue or a swallowing mechanism. The aliens do not appear to have an epiglottis. When Ken Rogers was twelve years old, he was able to reach up during the Mindscan procedure and grab a Taller Being by the throat. He reported that the neck seemed solid, as if it contained material inside, but it did not have the feel of moving muscles. No Adam's apple is evident in their throats, and there is no indication of vocal cords since communication is telepathic and abductees usually do not hear sounds coming from the aliens.

The neck is composed of the same material as the limbs: narrow but firm tubelike structures to carry control messages from the "brain." Since the Beings do not breathe, and do not eat or swallow, there is no need for any of the neck features displayed by biological beings.

Heads

SL223: The heads of the aliens are, in human terms, disproportionately large for their bodies. Their craniums are bulbous, especially above the eyes. There is no indication of cranial, facial, or neck hair, or hair anywhere else on the body. The neck and face are smooth with no wrinkles. The Small Beings' heads are also smooth, with no indication whatever of any external markings.

The heads contain the computer-like brains that control the Beings. As we shall see, John Mack elicited detail on the reason for the bulbous area above the eyes.

Faces

SL223: The aliens' faces somewhat resemble humans'. They have eyes approximately halfway down the face, an area where a nose might be, a small mouthlike slit, an area where one might envision "cheeks" (although none can be seen), and a chin. Using humans or higher primates as a model, all of the features are in the correct position. But the resemblance is merely in the general effect, and each organ and feature differs markedly from that of humans.

SL224: A few abductees report noses on the Small Beings, but the overwhelming majority of the reports indicate that the Small Beings have a slight raised bump but no nostrils or openings that might be interpreted as nasal passages.

The aliens' slitlike mouth does not have lips. Witnesses are ambivalent about an opening for the mouth. Most do not see one, but some have mentioned seeing a "membrane" over an opening. (A small number of abductees report that the mouth is perfectly round, forming an "O". Abductees do not see teeth, a tongue, or saliva. The aliens do not use their mouths for communication.

A small and pointed chin lies below their mouths. Sometimes the mouth is so low that there is the appearance of no chin at all. The aliens do not appear to have a jaw or jaw hinge below where the ears would be. They seem to have no muscles attached from anywhere on the face to the top of the head for mastication. The overall look of the face, then, is that of a large forehead leading down to a tiny pointed chin. When they look at the face, some witnesses are reminded of a light bulb, a skeleton head, or a parking meter.

Aliens sometimes may have a small raised feature where human ears would be, but without an opening. Abductees can find no evidence of a device for collecting sound waves on alien heads.

Contrary to popular notion the androids do not have noses or ears. The mouth is described with marked difference among reports. If such device actually exists we do not know its function. Perhaps it is placed there only to provide facial orientation when observed by human beings. Most abductees do not see one.

Thus far we can clearly see that the Beings are not biological.

The Eyes

SL223: The huge eyes are the single most striking feature of the aliens. They span the entire width of the broad forehead. They are largest in the center and taper off to a tip on the side of the head. They contain no pupils, irises, or corneas. When people look into their eyes during Mindscan or other staring procedures, they see black, usually opaque organs. The eyes have no gradation in color, and they do not move from side to side as would a human's. At times abductees see some hint of liquidy "movement" inside the eyes. A few witnesses have reported a "sparkle" or "light" inside the eyes. Some aliens' eyes can "move." They can squint, and turn on their axes so that the outside tip can be raised or lowered. This is done mainly in Mindscan procedures. Other aliens have eyes that are more rounded and not as almond-shaped as the others. A few abductees have thought that the external eye might be a covering for an eye inside.

Witnesses generally do not report eyelids. Although some abductees have said that they have seen the Beings blink in unison, this may be confabulation; blinking is usually not reported. The aliens do not have eyebrows, although it is commonly reported that they have ridge that might be caused by a "bone" around their eyes.

The eyes are the central sensing devices of the androids, hence of supreme importance. The eyes may be designed like insect eyes, with many multiple individual light sensors. Each sensor may see only a small portion of the visual field. Or the eyes may be compound, where each receptor actually is a primitive eye with signals then integrated by the brain to form a complete photo image of the scene.

Each compound eye of an insect is made up of hundreds of hexagonally-fitting facets. When an insect views something, each facet — consisting of a surface lens and a conical lens inside — lets in a small part of the total scene. All the parts together form the whole picture, like a mosaic.

Insects see things that we cannot. Honeybees see marks on flower petals that show up only in ultraviolet light. These marks guide them to the nectar. We cannot see these marks because ultraviolet light rays are invisible to people. But most insects can see these rays. Similarly, the eyes of the Beings may have visual range greatly extend into the ultraviolet and the infrared. Thus they may be able to "see" heat, or even the compressed waves produced by sound vibrations, and hence able to "hear" through their eyes.

An unusual type of eye — resembling a tiny raspberry and possibly following a design principle that vanished with the extinction of trilobites hundreds of millions of years ago — lives today in a parasitic insect, Cornell University biologists reported in the November 5, 1999 issue of the journal *Science*.

The compound eyes of most insects have many hundreds of lens facets, each sampling only one small point in the insect's visual field, but the composite lens eyes of strepsipteran insects have no more than 50 facets.

Fewer facets does not mean poorer vision, the Cornell biologists believe. The strepsipteran lenses are larger, and each has about 100 receptors, forming an individual retina behind each lens. According to the investigators, this kind of eye is well equipped to sample not points but “chunks” of the visual field, greatly improving the visual capabilities of these strange insects.

I offer this short tutorial to show that we may not begin to grasp the type of eye used by the android Beings.

We should remember that differences in reports might be due to confused memory, or to hypnotic confabulation.

Alien Behavior

SL226: The aliens' small motor dexterity is excellent. They are able to conduct physical examinations with great speed — touching, poking, adding, lifting, and feeling. They can maneuver instruments with precision, for example in performing tissue-sampling procedures. They generally do not drop instruments or have accidents where things spill or are knocked over. They remove abductees' clothes without much fumbling or clumsiness.

SL230: The aliens' demeanor is businesslike. They do not waste time; all their actions are deliberate and economical. Abductees get the impression that they are part of an assembly-line procedure. They are received, processed, and returned as fast as possible so that the aliens can move on to the next victim.

The aliens seem to respond to human needs with a certain amount compassion. The reassuring nature of their conversation suggests that they appear to understand human fear and aversion to pain (although they sometimes conduct pain procedures). They comfort abductees by telling them that they will not be hurt, that there will be no pain, that they should not be frightened, that it will not take long. They may have evolved this line of communication because human fear is a constant factor in nearly all abductions.

Note the use of “victim” by Jacobs, a fear component.

SL231: When resistance occurs, the aliens do not seem to become angry. In fact anger does not emerge as a significant feature of their psychological makeup. They may seem perturbed, exasperated, stern, or annoyed but they do not manifest anger, even when pushed. They have no outbursts, and they display no uncontrollable behavior. Similarly, abductees report no violent or aggressive physical behavior.

In their efforts to try to get abductees to do what they want, the aliens display a curious substitution of form for content. During child presentations, for example, the aliens sometimes insist that the baby is “beautiful” even though the woman might be repelled by the sight of it. They insist that a woman hold a baby to her breast even though she might not be lactating.

In general, the aliens are evasive in their communications. When asked direct questions not relating to the experience at the moment, they often ignore the question. In fact, most abductions take place with little or no communication whatsoever between alien and abductee. If a telepathic dialogue does take place, it is usually with the Taller Being and it has limits. The Taller Being will ask a question of the abducted related to her physical state, especially if he has found something about her that he has not seen before. She replies and then he might ask a few more questions. Or the Taller Being may sometimes ask a casual question, such as “How are you?” Instead of answering, often the abducted will ask the Taller Being why he is doing something. His answer is evasive. If the abducted persists, the Taller Being will remark about how the victim is asking too many questions and tell her to relax.

They seldom change their pattern of activity to suit the abducted. They are focused on their tasks, regardless of momentary circumstances.

Lack Of Biological Needs

SL235: We have no direct knowledge about the aliens’ lives — either on board the craft or elsewhere. Abductees have not only never seen food or water, but they have also never seen beds, or other “creature comforts.” They see no magazines or apparent entertainment devices like radios and televisions. Abductees do not report seeing aliens at rest. Witnesses see no art on the walls, and the rooms have no furniture, benches, tables, or chairs, other than those used for the abduction procedures. The rooms lack decoration. The wall colors are metallic gray, black, and white. Basically abductees cannot find any apparent indication of alien life or society outside of the confines of the craft on which the abduction is taking place. When abductees have the presence of mind to ask direct questions about the workings of

alien society, the aliens evade the questions. When abductees ask the aliens where they are from, the aliens usually either do not answer or say that this information is not for the abducted to know.

They seem to be carrying out a systematic policy of not transmitting information. That is, they do not demonstrate a personal judgment of deciding what information may or may not be useful to the abductee. They are strictly hands off in communicating information.

Other attributes of the Beings:

A few abductees think the observed eye may actually be a covering for an eye within — like goggles.

They do not appear to breathe or ingest food or water. There are no kitchens.

They apparently do not urinate or defecate. There are no bathrooms,

They apparently do not sleep. There are no bedrooms.

The aliens do not seem to get angry, or joke.

They exhibit no evidence of creative, intuitive, or aesthetic abilities.

Everywhere we turn in our knowledge of the Beings we see that they fit the model of androids.

Some abductees describe the faces as looking like those of grasshoppers or praying mantises. I shall discuss this in depth below.

The Contribution Of Budd Hopkins

“Virginia Horton” probably was Budd’s most informative subject. She described her experience as a small girl living in the country. (AC is Aphrodite Clamar, the hypnotist.)

MT180: VH: (*Long Pause*) Rocks, too. Every day I would go out to play and I would talk to the plants and the animals in the yard and the chickens and all these things. I think that’s one of the things I told my friend on the ship. I told him about the different kinds of animals. I guess that’s how we got to talking about chickens. I think from that, that’s when he suggested that I go gather the eggs and bring them in. I don’t think my mother had told me to gather the eggs. I think when I explained to him about it, he just told me to go do that. Just to go about my business.

He probably knew that I had a cut and that would be a good way to cover it. But I think I told him a lot about animals and plants, ‘cause he was interested in that, what they look like and what they feel like, how they live and eat. How big they are.

We should keep in mind the highly sophisticated intelligence of these beings. They know every aspect of our lives, and the different stages of mental, emotional, psychological, and spiritual growth. Virginia may have been chosen for just such superior attributes. The Being may have adjusted his relationship to her level.

MT180: AC: Did you draw any pictures for your friends?

VH: I think I described them verbally, but he could understand them. He might have had pictures that he showed me and I would say, 'Yes, they look like that. NO, they don't look like that.' And I would describe them texturely, too. What they felt like, what their fur felt like or their feathers or the leaves or whatever. I don't think I drew. I think I just described them. How many legs they had, you know. What kind of mouths they had. What kind of ears, what kind of eyes. I told him about lizards. There were lizards that lived down in the barn that were kind of cute and I told him about those.

AC: What was your friend like?

VH: Curious. And a good listener. Had a sense of humor. And very patient. And very old and mature. I mentioned last time that when I asked how old he was he just said, 'Very old,' which reminds me of my grandfather, but I had the sense that he didn't think I could understand how old he was.

These beings may be hundreds of millions of years old, beyond the comprehension of Virginia or ourselves.

MT181: And I think the impression that I have that I told you about the last time, about what the skin was like and stuff, I think now that that was the clothing they wore. I think they wore something to cover their skin which I thought was them, but it wasn't. It was what they wore outside to protect themselves. Skin fitting and it was fairly thick but very soft and the texture of really fine leather. You know like nice French leather shoes, really soft leather. Not suede, but soft kid. Gray and ah . . . body temperature was not different from mine. Well, maybe it was different, but not so much that I felt cold or hot. You know, like you were touching a cold blooded animal . . . of course, it was a warm day and it may have adjusted to our temperature but it felt like something that wasn't cold. . .

This description was the start of the "gray" interpretation that has now proliferated throughout the world.

MT181: And, ah, the head was simplified, as though the thing he wore over his face didn't have very many openings. I guess it had, I think, two eyes, but I think what I thought was like big eyes were prob-

ably just like glass surfaces or bubble surfaces to protect their eyes. I didn't think I saw them without their costumes on or what they really looked like. I think they just had little protective bubbles that let them see peripherally, but screened out the excess radiation or whatever they didn't want. And they were dark and I thought they had big, dark eyes, but I don't know that that's true. I think it was that it reflected a lot of sun. It seems to me our light was very bright for them, but on the other hand, inside their spaceship was very bright. So maybe it was just a different spectrum.

These machines do not have biological eyes. They have sensors which can cover far reaches of the light spectrum, and which can scan wide angles of the surrounding environment. That is the reason they appear as "bubbles."

MT181: The person that talked to me later from remote (space?) was the one I assumed carried me, but it might not have been. The one that carried me was the taller one. I don't remember . . . I think there were three people in all, but I'm not sure. Maybe two of them were outside. I think that's what it was. Two of them were outside and I think I saw them when I got carried in, but I think they wanted to take off their costumes, so they went into a different part of the ship that they could talk to me from behind the wall. I do think I saw them before they did that. . . . Explain that to me. Ummm . . . there was so much gray and their costumes were gray. But either they are gray or it has something to do with their spectrum. Maybe they're not color-sensitive . . . or . . . umm . . . it seemed like the gray had a meaning to it, but either that was the color of the skin or it was a soothing color to their eyes, or something. The gray wasn't an accident or just somebody's color judgment.

This is a curious remark. Virginia recognizes that the color of the material covering of these androids is not an accident. We can only speculate. Perhaps the gray color distinguishes them from biological beings who have skin coloring, whether red, blue, white, yellow, or brown.

Budd makes the following remark.

MT182: This is Virginia's first extensive description of the figures who carried her aboard the UFO. The details of their small size and gray color closely echo the other descriptions we have heard, but one of her observations stands out as particularly subtle — she felt that her abductors' outer layer was not skin, but instead was some kind of gray, skin-like fabric. It was "as smooth and close-fitting as their skin . . . it was fairly thick but very soft, and the texture of really fine leather."

Sergeant Charles Moody, the reader will recall, said also that his captor's skin was whitish-gray and the face was "*almost like a mask.*" (Emphasis mine.)

Even more to the point, Steven Kilburn described what one of his abductors looked like from behind: "I see the back of his head now . . . it's perfectly round. Ugly little thing. And I think there's a line. I don't know if that's skin on his head. A very, very faint line like a ripple . . . like a seam. Right down the middle. I can't tell if it's skin or something he has over head. It fits well, though."

Do these androids have a seam in their outer covering? Their superior sophistication suggests that Steven's item was a rationalization to help him come to grips with his experience. Sophisticated technology would not need "seams."

MT182: The correspondences between Virginia's description of her captors' eyes and the other accounts are equally subtle. She said that their dark eyes were "probably just like glass surfaces, or bubble surfaces to protect the eyes . . . I thought they had big, dark eyes but I don't think that's true." Steven described the way the eyes of his captor shone in the light from the landed UFO: "I see the reflection . . . there's something really shiny coming off this character's eyes. It's almost like they're black and endless . . ." Philip Osborne referred to his captor's eyes this way: "I had the impression of their being solid . . . that it was almost a metallic plate or something."

MT183: As Virginia's narrative resumes, she begins to speculate about her abductor's status and role. Even within the hypnotic trance, she is conscious that her impressions are intuitive.

VH: The feeling that I have about this person was someone senior enough in his own society to have quasi-official status. . . . It would almost be like a retired emeritus professor who was doing research that he liked for his own interest . . . that he'd gotten someone to sponsor, so it was on an official basis. But it was almost like I was in a private yacht or a . . . it was definitely not a military vehicle, or a, ah, like our space shuttle. It had a private quality about it that was very much his stamp rather than kind of an official government or an official diplomatic something. . . . It was like he was indulging his personal interests and they were also being indulged for him by the society, and this is more the feeling that I have now when I try to think back about how I felt, rather than necessarily something that I was aware of then.

The things that he explained were like, 'This is a very interesting thing that I do,' the way you'd explain your motivation to do basic research to a child.

One of the fundamental principles of universe operations is the dignity accorded individuals. These highly sophisticated beings may feel loyalty, not only to the privilege of operation in one of the most stupendous enterprises of all time, but also to the social structure which incorporates the entire universe. This social cohesiveness surrounds the personal plans of Michael, our Creator. A sense of "proprietaryship" may be the *modus operandi* of this Being, and his personal control over his angelic craft, while expressing loyalty to his Creator. I find it extremely interesting that Virginia was able to express her sense about this interplay.

MT183: AC: What did you call him? Were you able to name him?

VH: What did I call him? Um, it seems like he used "I" and "we" but, um, names . . . what did he call himself? I'll thank about that. I don't remember I think it was just "you."

Another outstanding puzzle is the personal names of these beings. Betty Andreasson struggled with it, until finally they gave her a name to satisfy her. They don't have personal names, but in order to assist in relationships they will "play this game."

AC: How did you get his attention if you wanted to ask him something or say something?

VH: Oh, the feeling that I had was that they were listening with bated breath to every word that I said and every thought that I thought. You know, the communication process was completely absorbing them, so I didn't need to get their attention. I had it constantly.

That may be an understatement.

One of the questions that arises is the emotional empathy displayed by the grays. If they are androids would they understand human emotions, and identify with us? As Budd stated:

IN35: Almost everyone who has ever reported a UFO abduction experience has described the behavior of the abductors as peculiarly neutral and objective, displaying neither malice nor human warmth. The general image used by the abductees is that of a laboratory environment, in which they are the tranquilized specimen.

My response is that if they are so technically superior, beyond our ken, then they certainly could have been designed to work with the emotions of their subjects. They certainly can penetrate to the deepest recesses of our minds, and read the entire gamut of human feelings, emotions, and functions.

They are superb instruments, beyond our ability to estimate. But they are not emotionally involved.

Budd had many opportunities to explore minute details of the craft, and the more profound religious qualities of our Visitors. Since he does not believe in God those thoughts did not occur to him. For example, Virginia Horton offered details of her experience, in childish innocence, not encumbered by fear. Her hosts were partial to her because of her sincere curiosity and her sensitivity to creation. She was taken to the outer reaches of the atmosphere where she viewed the planet from great heights, similar to the experience of Adamski. She was also shown “slides” which gave her views of life on other worlds. She saw panoramic beauty similar to that described by Betty Andreasson. She was told that universe managers cherish biological diversity because of its importance, which we now threaten on this world. She was told that one of their tasks is to preserve that diversity.

He talked about it with a tone of voice that it was obviously something he was not only interested in, but something really cherished. You know, a very deep kind of wonder, and respect about it. Almost a religious quality.

But Budd's reaction to this long dissertation was to ask through Aphrodite Clamar: *Do you have a feeling he's still around.* He was not interested in the religious quality, and did not pursue that intriguing aspect. He was not concerned about the deep human need for “religion” and how this all relates back to God.

We find no technical questions in Budd's search. Merely “bright lights” and perhaps “windows.” He does not recognize the significance of “panels” and “displays,” or “central pillars.” (Refer to following chapters.) Every avenue of Budd's pursuit is relationships, emotions, feelings, and aliens. Later David Jacobs, John Mack, and other researchers, took their cues from him, to promote more fear of benign beings who are here on a critical exercise of planetary salvation, not only to preserve the vanishing species of this planet, but also those human genetic stocks which are so important to the future of our world.

Budd offers these thoughts at the end of *Intruders*:

IN278: I have made the point again and again in these pages that UFO abduction reports, because of their similarity of content and detail, must be accepted one of two ways: Either they represent some new and heretofore unrecognized psychological phenomenon — a theory which does not take into account the accompanying *physical* evidence — or they represent honest attempts to report real events. Obviously it is absolutely crucial to know if extraterrestrials exist and are, as the resorts indicate, experimenting with human kind — or if the reports represent some profoundly radical new mental aberration. When one considers the ethical complexities I have just been discussing, their bearing on the issue of fantasy versus reality is extremely revealing. Because, rather than fitting into a predictable anthropomorphic schema of good and evil, gods and devils (which is, after all, the basic

framework of both psychological fantasy and popular fiction), the UFO occupants as described exist in a strangely mixed, nearly incomprehensible ethical world. Their puzzling but consistent morality nowhere intersects with the black-and-white certainties of popular fantasy and imagination. Their psychology, if one can use the term, does not make any more sense to us than human psychology makes to them. The image that remains is one of two different intelligences that lack a common plane of understanding. But there is yet another unlikely factor here — the technologically superior group apparently views itself as more genuinely needy than the more “primitive” culture. One simply cannot reconcile the idea of kindly, helpful, all-powerful “Space Brothers” — a science fiction cliché now dear to spiritualist cults — with the ethically complicated reality of these unsettling UFQ accounts. But it is equally impossible to reconcile the familiar image of “Space Invaders,” swooping down upon us to conquer and colonize our planet, with the longstanding pattern of subtle and covert UFO interactions with our people. By any standard of comparison, the UFO phenomenon as it has been described seems less like a simplistic product of popular fantasy than it does a highly complex, morally ambiguous and self-contained external reality. A reality, I should add, that none of us understands.

We know the reports represent honest attempts by the abductees to describe true events. Any other scenario distorts reality to insane proportions, a sickness which now pervades a vast body of conservative and traditional minds who wish to hang onto a world that is rapidly disappearing beneath their feet. The reports are not a mental aberration, no matter how much the investigators have polluted the content.

Budd then turns to an illogical view of the evidence. When he says *rather than fitting into a predictable anthropomorphic schema of good and evil, gods and devils (which is, after all, the basic framework of both psychological fantasy and popular fiction), the UFO occupants as described exist in a strangely mixed, nearly incomprehensible ethical world. Their puzzling but consistent morality nowhere intersects with the black-and-white certainties of popular fantasy and imagination*

he forces our traditional religious and moral frameworks into the godlessness of his world. God and Devils are not psychological fantasy, and they are popular fiction only to godless minds. Only such godless minds would believe the UFO occupants exist in a strangely mixed ethical world. Their conduct is perfectly comprehensible within the framework of the real universe. For Budd the universe is defined by illusory views; then black and white moralities are uncertainties. But for those of us who have faith in a Creator they are verities.

Once again, when he says

Their psychology if one can use the term, does not make any more sense to us than human psychology makes to them.

the insensibility is only to godless minds. I understand their psychology. They truly understand ours.

Indeed, we have a common plane of understanding when we become aware of their origin, and their purpose.

When Budd says they have a "need" for us he comes to such conclusion only because his model of the universe is so utterly deranged.

Only Budd and other godless minds would not be able to *reconcile the idea of kindly, helpful, all-powerful "Space Brothers" — a science fiction cliché now dear to spiritualist cults — with the ethically complicated reality of these unsettling UFO accounts*. Should we fault Adamski for being "used" by our Space Brothers, and then have the godless world come to the conclusion that this is a science fiction cliché dear to spiritualist cults?

No, Budd, that is God. You do not believe in God.

Certainly it is *impossible to reconcile the familiar image of "Space Invaders," swooping down upon us to conquer and colonize our planet, with the longstanding pattern of subtle and covert UFO interactions with our people* when one is driven by gross and fearsome human imagination. Indeed, *by any standard of comparison, the UFO phenomenon as it has been described seems less like a simplistic product of popular fantasy than it does a highly complex, morally ambiguous and self-contained external reality*. A reality, a none ambiguous morality, I should add, that we can come to understand if we open our hearts and our minds to God.

The Contribution Of John Mack

In November 1970 Carlos was invited by an Anglican priest to do a work of art in a church at Edinburgh, based on his artwork in a local southern church. After a week in Scotland the priest arranged for Carlos to accompany him to the island of Iona, the home of the famous Irish priest, St. Columba. This trip turned into an unusual spiritual journey that caused Carlos to relate it to the ancient tales of unusual spiritual experiences by St. Columba. During that trip he had a period of loss of consciousness. He returned to Iona twenty years later as part of a research project on the Christian hymns and poetry of St. Columba, perhaps devised to provide an excuse for a return to the location of a spiritual experience. He was forced to stay about ten days because of car trouble. On Easter Sunday, April 15, Carlos went for a long walk across the small island. During that walk he had another unusual experience.

Following is his major contribution to our understanding of the androids.

The material suggests Carlos was used in a unique manner because of his artistic visualization ability. This unusual use as part of a revelation effort shows in two areas: one, what goes on functionally inside the gray beings, and two, how they are truly composed without their leather covering. After I began to grasp what was being said I felt somewhat in awe at what was being revealed.

AB349: The actual encounter, as recalled under hypnosis, began with a shift of consciousness after Carlos . . . experienced himself ascending to and in through the bottom of a ship in a laserlike tunnel of light. On the ship he found himself facing "a sweet little creature" who took him along passages on the ship. At the beginning of the encounter the creature seemed to draw him from one enclosure to another by reaching out its arm. Several types of alien beings were involved in this encounter. There were "little light creatures" like the one who accompanied him through the ship and escorted him down passageways. "They scurry around dronelike, very busy, and pay no attention to me," once within the structure, as they performed various functions. Their heads were round and white, with no hair, "like a bald person." He perceived their eyes as "bright, deep luminous blue," rather than black which is more commonly reported by other encontrants; Carlos explained, however, that the color changes, and it is not just a matter of perception. "The color has to do with communication and control."

Carlos reported that the large eyes sometimes look as if they have "goggles" over them, especially when they are seen at night or outdoors, which might be part of or parallel to the eye structure. "There is some confusion to me about whether this is actual 'flesh' or if what I describe [under hypnosis] are in fact goggles or a part of a helmet." A close-fitting helmet appeared in a later hypnotic session; prior to that I asked him to describe the eyes, and "it is possible I was describing either or both. It is like looking through thick glasses, but I see their material, their viscous flesh. Their eyeballs or lenses are transparent so it seems black to people in the dark." Behind the "goggles" Carlos has seen a vertical slitlike pupil, which he describes as catlike, and a quite wide circular iris "with browns and reds moving around," narrowing and widening, contracting and expanding "not unlike our eyeball. The changes of color seem to "go all around the circle of the iris."

We must remember that the descriptive details may be burdened with fabrication. However, Carlos perceives reality in light and colors, different from other people. Therefore he may observe differently and detect features other people would not see.

Mack does not recognize the significance of *the creature seemed to draw him from one enclosure to another by reaching out its arm*. This is the motion described by other witnesses when moving from one room to another. By a motion of the arm a door seemingly appears out of nowhere in the wall in front of them.

Carlos believes that the "eye" color changes are not just a matter of perception. This report is curious. *The color has to do with communication and control*. That is, as they communicate with other beings during their "scanning" of the environment, and as they control themselves to perform their various activities, the eyes may reflect complex processing going on within their supercomputer

"brains." Carlos has the same difficulty distinguishing the nature of the "eyes" as did Villas-Boas. . . . *the large eyes sometimes look as if they have "goggles" over them . . . which might be part of or parallel to the eye structure. "There is some confusion to me about whether this is actual 'flesh' or if what I describe are in fact goggles or a part of a helmet."* A close-fitting helmet appeared in later hypnotic sessions. Villas-Boas had the same uncertainty determining if they were eyes or goggles.

Perhaps a better phrase would be "environmental scanners."

AB360: There are times when Carlos feels that he is himself alien in the sense of feeling isolated and also identified as an alien being, existing in "more than one level of consciousness," perceived as different, "a hybridization." He and they are "go-betweens between the knowledge source of being in the universe" and the beings on Earth. His and their transmutations are somehow connected. During the encounter, and even separate from them, he may experience himself in the head or 'helmet' of the perhaps reptilian or other alien creatures. "I feel like I'm looking out through its 'helmet' (or if the helmet is a reptilian head structure, its biotic skull) . . . It's not a helmet really." He persists in using this word for something "they put on." Carlos adds that he believes there is a comparative structure in the biorobotic creatures' head construction and in the helmets worn by the others. He thinks the functions of both are similar.

Would any of us feel less alien if images of the "alien" construction had been implanted in our minds? If those images are translated from the form perceived by Carlos into a verbal interpretation then what he gives us is a hybridization of thought and visualization.

This is an example of "dual reference," wherein Carlos finds himself perceiving the way they perceive.

Both our Visitors and the contactees/abductees are, indeed, go-betweens from the knowledge source of the universe and we human mortals living here upon earth. Or, stated in older terms, this is a path of revelation.

The "transmutations" of thought permit them to show Carlos, even if severely limited, images of themselves and their construction.

Consider the blended (hybridized) images:

. . . he may experience himself in the head or 'helmet' of the perhaps reptilian or other alien creatures.

However, the "helmet" and the "head" are confused. "Reptilian" and "other alien" are also confused.

I feel like I'm looking out through its 'helmet' (or if the helmet is a reptilian head structure, its biotic skull).

Carlos, in his hypnotic attempt at interpretation, hence confabulation, is uncertain if the helmet is a head structure, a biotic skull. Because of this uncertainty he makes the process of looking out through the helmet or the biotic skull identical. They are identical, but Mack has imposed upon him ideas which bring him to this descriptive dilemma.

. . . It's not a helmet really.

Here he expresses his conviction that the helmet is not really a helmet but the "biotic skull."

He persists in using this word for something "they put on."

In other words the beings don a garb which is not functionally necessary, but merely a covering, including the "helmet."

Carlos adds that he believes there is a comparative structure in the biorobotic creatures' head construction and in the helmets worn by the others. He thinks the functions of both are similar.

Of course. They are identical. His confusion is in the function of the covering used to alter the appearance of the beings he describes as "reptilian."

The *reptilian or other alien creatures* are one and the same, but with two different sets of images presented to Carlos, the inner "reptilian" structure, and the outer leather "covering." Under the distortions of hypnotic recall he could not clearly separate them. This identity is repeated.

We should consider how these Beings would appear without their suits. They would be an assembly of a stark torso, with strictly mechanical limbs, and an "insect" head. The is especially intensified because of the conical shape of the head, with its two "insect" eyes. Some abductees observe this shape, or sense the shape of the Beings beneath their suits, to describe them as "praying mantis." The whole idea of reptilian beings then comes from this insect like appearance.

This also explains why some abductees believe they are wearing gloves.

Carlos was shown the "biotic skull" of the taller of the two Beings. He thus tended to separate the two in function and in "friendliness."

AB360: In his first hypnosis session with Dr. Ward, he felt they might have masks or screens that augment their vision, which may be relevant to the helmet as a mechanism and an aspect of uniform apparel.

Although the images are mixed the delineation is easily grasped. They had "masks" or "screens" used to hide their true appearance from us. They were considerate of our visual sensitivities. The "helmet" was, indeed, the mechanism by which they perceived external reality, material or morontial, and was, indeed, an aspect of their "uniform apparel." In other words, the "uniform apparel" were standard "uniforms" which they don when working with human mortals. This explanation becomes more and more clear as we read the statements.

AB360: "The helmet they wear helps them to see various aspects such as disease progressions, forms or manifestations of oxidation, concourses of chemical atomization, temperatures, radium exposure, internal organs, et cetera." When he was given the opportunity to have the helmet on or at least to examine it, "I looked through it, and I saw with the robotic or alien quality. I feel what I observe is recorded. Looking out from its interior, the eyes of the helmet-mask bulge out." The helmet is "the same shape (as the aliens' heads, and the eye bulge parallels their own facial structures), so when we observe these we get real scared because they're weird looking . . . We can see double eyes, dark eyes, observing them with these on from outside the helmet, although we may not be aware that they are wearing these. The real eyes of the creature and the reflective helmet or mask 'eyes' are seen simultaneously and this can be disconcerting."

The "et cetera" should be "et cetera" over a vast domain of sensing ability, from the chemical to the biological to the functional. They can literally see through us. They also can observe the functioning of our minds, on the functional level, not merely the synapses level. This is the power which has been so disturbing to so many persons. They can read our minds, communicate telepathically, and suppress memories as they desire.

Carlos did not actually put the helmet on. He was given images of what takes place when the Beings "put it on." The cause of the disconcert may not be so simple as Carlos describes. We can see that the reason so many have expressed such fear of the "eyes" is due to their function, far beyond anything we customarily understand as "eyes." The "eyes" are far more than optical scanners.

We should remember that Betty Andreasson thought her guides donned a "helmet thing." (Her drawing badly reflects hypnotic confabulation out of a desire to illustrate a book that would have better selling potential.)

Villas-Boas described the head gear as helmets.

We also should repeat the reports from Budd Hopkins.

Virginia . . . felt that her abductors' outer layer was not skin, but instead was some kind of gray, skin-like fabric. It was "as smooth and close-fitting as their skin . . . it was fairly thick but very soft, and the texture of really fine leather."

Sergeant Charles Moody, the reader will recall, said also that his captor's skin was whitish-gray and the face was "almost like a mask." (Emphasis mine.)

Perhaps it may be helpful to consider the structure of robotic devices. If mechanical arms are used to reach out to the bodies of automobiles in factories for welding we do not dress up those arms for our aesthetic sense. We do not want to pay the cost of such frivolous appearance. The structure of robots is determined strictly by their function, without the frills of dress. Arms, legs, and heads would be designed for structural function. Regardless if hydraulics, pneumatics or whatever system is used at the morontial levels for power movement, they would similarly be designed for locomotion, handling, maneuvering, manipulation, or whatever other mechanical motion would be required. The design

may not be aesthetically pleasing to us. If Carlos was shown this raw configuration, and if he did not recognize the artificial android nature of the mechanism, he might describe it as reptilian. But that is a human association, not a biological fact.

Similarly for the head. It is a supercomputer beyond our ability to grasp. It has sensors for monitoring the environment.

All of the observations of these robotic beings is recorded for preservation in the archival halls of the universe, and for decisions at the highest levels of universe management. From the *Urantia Papers* we know:

UP436: The Recorders. These seraphim are the keepers of the threefold records of the local systems. The temple of records on a system capital is a unique structure, one third material, constructed of luminous metals and crystals; one third morontial, fabricated of the liaison of spiritual and material energy but beyond the range of mortal vision; and one third spiritual. The recorders of this order preside over and maintain this threefold system of records. Ascending mortals will at first consult the material archives, Material Sons and the higher transition beings consult those of the morontia halls, while seraphim and the higher spirit personalities of the realm peruse the records of the spirit section.

UP504 7. The morontia recorders. I am at a loss to know how to depict to the material mind the function of this important group of thought recorders assigned to the work of preserving the ensemble pictures of the various groupings of morontia affairs and spirit transactions; crudely illustrated, they are the group photographers of the transition worlds. They save for the future the vital scenes and associations of these progressive epochs, preserving them in the archives of the morontia halls of records.

Mack continues:

AB360: From inside the robotic "head" Carlos feels he can see temperature and other biological processes. "It is not unlike what we do with computers and electrical generators. When I am a creature or in the creature's examination 'structure' (it's not a uniform or costume exactly) I'm studying too."

Exactly. It is not merely a uniform or costume. It is part of their design for our aesthetic sense.

"Studying what?" I asked.

"Humans," he replied. "I've been waiting fifty years to say this, you know . . . What our little television computer machines do here on Earth is similar to what happens inside these helmets. There are mecha-

nisms on the inner brow. When it sticks out on the lower brow above the eyes, inside are mechanisms, the means to altering what enables the various manners of seeing. It is just like looking into machinery that is a human form . . . it is like looking into the workings of a microchip in a computer or other electrical operations. And there are lots of microchip connectors on both sides of the brow. Inside, the helmet is full of these. I'm not sure how they function, but when I'm in them . . . [he hesitates, then adds] I'm not going to tell you that, I don't think . . . right now. But I am able to see the heat of the human. I can see at night. I can see the form, and I can see what I want inside those who are observed. I can turn them into light . . . I mean not turn *them* into light, but I can put light in them and look around (i.e., the mechanism enables its wearer to project such a light), to assist with or enable healing." He becomes in some respect, I infer from this, like the aliens with their large eyes, an examiner or analyst.

Carlos goes on to a description of the reptilian forms, of how they are actually constructed beneath their "uniforms or costumes."

AB350: Most disturbing to Carlos were large robotlike creatures with large, black eyes that appeared to have reptilian and insectile facial qualities and insectile body characteristics. "I don't have any problems facing the little ones that are so blissful, or the taller ones, but the ugly ones scare and repulse me," he said. The reptile-faced, insect-bodied robots were "brought forth" by the female entity to perform specific functions. "She is like a doctor/philosopher/psychologist of sorts. This is an operation, but it is more than merely a physical examination," he says. . . . The robotic creature, like the female-type entity, has a pink or rose haze around it. I'm afraid of it; it is monstrous. It has an insectian quality in its body with reptilian facial features. It comes directly at you . . . I look away. It is like a larva inside the leather — a hard, dark, scary machine. We see it this way because we are interpreting its surface as flesh which seems to be a leather/metal combination. The robot is an operational functioning mechanism, perhaps a biomechanical creature; it is a mental construct of theirs. They can form it, and then we can perceive it."

Although Carlos separates the robotlike creatures with reptilian or insectile bodies from the little ones he shows that they are the same beings. This conclusion is evident from the phrase *like a larva inside the leather*. Again when he says *we see it this way because we are interpreting its surface as flesh which seems to be a leather/metal combination*, he is indicating how the robot is covered by this material, which many persons have interpreted as skin.

From this survey we can recognize that the grays are designed for appearance, to be visually tasteful. Carlos recognizes the android qualities of the beings, and that our Visitors *can form it, and then we can perceive it*. I personally believe that many aspects of the visitations are conducted in such manner that they “form it” in order for us to “perceive it.” Morontia substances are not ordinarily visible to us. That is the reason so much confusion exists on the various energy states or perceptive qualities of the objects in our skies.

Again, Carlos shows that we may not be able to fully grasp the nature of the beings. He does not know if he should classify them as biological or mechanical, choosing the word biomechanical.

In the middle of this presentation Mack makes the important remark that *the reporter selects and interprets among the various data, stressing some bit of information over others, which itself is a kind of interpretation*. Indeed, how true, and a problem which has afflicted all of the reports of our Visitors. With the dual description of the entities by Carlos, confused by Mack's hypnotic questioning, Mack also cannot penetrate to the actual robotlike construction of the grays.

In his following discussion Mack admits to perceptual confusion.

AB363: Neither Carlos nor I can separate cleanly the dimensions of his narrative that are metaphoric and mythic from those that occur in, or are of, our, or any literal, physical world.

In assessing Mack's hypnotic techniques we are forced to ask why Mack, with his professional background, did not know about hypnotic confabulation. Certainly he had enough experience. Perhaps he did not want to raise this issue for fear of damaging his appearance of authority. Or his results may have come more into open question by the lay public.

If Mack had educated himself, if he had a broad background in our Visitors, if he knew about our planetary past, much of the material he gleaned under hypnosis from Carlos and his other subjects would not have been so mythic, nor metamorphic. He could have made more profound connections to the literal, if not physical, world. To justify this mystical interpretation of the data he says:

AB363: His case almost begs for the obliteration of this distinction which has been so convenient, if not essential, to the Western perception of reality. Perhaps it is sufficient to begin an interpretation of his experiences by saying that to him they are powerfully real, and leave as perhaps unanswerable now the question of the domain or universe in which they belong. What or who the alien beings, or as Carlos prefers, “creatures” or “light-beings,” are remains unknown. At the same time the profound relationship between them and Carlos lies at the core of his transformations.

Clearly Mack has a problem with the Western perception of reality. As do many of us. But he could have obtained a real grasp of reality if he would get to know God, and something of his spiritual realms. Mystical minds want to obliterate distinctions because that is the only method they possess to accommodate data that threatens their hazy views of reality. We have no need to remain as unanswerable the domain or universe in which we belong. It belongs to God, but Mack cannot credit a real, living God, with angelic agencies working directly within the real worlds of space and time. We know who these beings are. We were given enough information to make a solid assessment. But for Mack they will remain alien and godless, mystical and mysterious.

Why would universe operations use androids? There probably are many reasons. Here are some:

1. Biological beings cannot withstand the force fields of space travel. Refer to the dematerialization techniques described in a later chapter. Nonbiological beings could be designed to be immune to those forces. Who would pilot the seraphic transports if they contained only biological beings?
2. Also, as stated on IN 232: *Emotions can cloud scientific thought*. These beings are completely neutral to the emotions of biological beings. They can go about their business without being encumbered by possible functional betrayals.
3. They serve for economy. There is too much detailed planetary work to assign to biological beings.
4. They have sensing and memory powers far beyond the capacity of biological beings. Refer to the passages on Celestial Recorders in the *Urantia Papers*.
5. There is no need to dematerialize and rematerialize for space travel. Furthermore, as may be seen in the chapter on dematerialization, who would perform the task of preparing the biological beings for space travel if all members of the crew were biological?
6. They have unquestioned loyalty. There is no fear of failure for designed beings, under trying conditions. No emotions are involved.
7. They have no personality. There is no accidental implantation of personal philosophies that might alter our decisions. That is why they are so neutral and unresponsive to questions. Biological beings could not help but indicate personal philosophies and beliefs under intense questioning.
8. To fool godless minds.

Many other reasons may exist which escape us.

From this review, and coalescing of information, we can see how the entire spectrum of speculations about hybrid cross-breeding gets tossed out the window. It originated in the wild and fertile imagination of Budd Hopkins, was borrowed by both David Jacobs and John Mack, was implanted into their subjects, and was perpetrated by hypnotic confabulation throughout the entire field of abductee investigators.

We also see why there are no “crashed” aliens. They are not biological. Angelic craft do not crash.

As Adamski said, if something should go wrong they would quickly be destroyed. They would be evaporated into thin air.

There are no hybrids except in the mind swamps of the fearful and godless personalities of this world.

CHAPTER EIGHT

The Incredible Villas-Boas Incident

When Carol and Jim Lorenzen reported the Villas-Boas account in their *Flying Saucer Occupants*, (FSO) Signet Books, New American Library, New York, 1967, they gave the following caveat:

The Antonio Villas-Boas report is probably the most controversial ever to come into our hands. We present it here because the qualifications of the co-author, Dr. Olavo Fontes, APRO's Brazilian representative, are indisputable. Dr. Fontes is Professor of Medicine at the National School of Medicine in Brazil and is recognized as one of the top authorities on UFO's in South America.

(APRO was the Aerial Phenomena Research Organization founded by Carol and Jim Lorenzen. Like many other UFO organizations it eventually died.)

The reason for the caveat was the incredible description by Villas-Boas of sexual intercourse with a space women. At the time, and even today, in the face of the multitude of abduction reports, his account is almost impossible to credit.

His statement was given in the office of Dr. Fontes, and witnessed by Joao Martins, a journalist, on February 22, 1958.

His account is particularly important because it came from full conscious memory, without the use of hypnosis, and serves as a reference base for the later abduction accounts buried by memory suppression.

I defer other important aspects of the Villas-Boas account for later chapters. I shall present the account, and then go on to discuss its ramifications.

"They stripped me naked, and I was again in anguish, not knowing what would happen next. One of the men got near me. He was holding something in his hand that looked like a wet sponge and with it he began to spread a liquid all over my skin. It wasn't a rubber sponge, for it was much softer than one of those. The liquid was clear as water but much thicker and odorless. At first I thought it was some kind of oil, but I was mistaken, for my skin did not get oily. They spread the liquid all over my body, and I was feeling cold by now, for (outside) it was night-time and cold of course, but it was much colder still inside the machine in those two rooms. As they began undressing me I had begun to shiver and now this liquid made me shiver all the more. But it dried quickly and after that I didn't feel much difference anymore.

. . . I was left alone for quite a long time, perhaps for over half an hour. The room was empty, except for a large couch in the middle of it. It looked like a kind of bed, though it had no legs to it nor any headboard and it looked a little uncomfortable to lie on, for it was very high at the middle, like a hump. It really was soft though, as if made from foam-rubber and was covered with some soft kind of thick gray material; all this I discovered when I sat on it, as I was feeling tired after so many emotions and so much struggle. It was then that I began to notice an odd smell which was also making me feel sick. It was as if a thick smoke was stifling me, and it smelled like painted cloth burning. Perhaps that is what it really was, for on examining the walls I noticed for the first time that there were many little metal tubes jutting out at the height of my head, which were closed but pricked full of holes, like those of a shower; from them there spread tufts of gray smoke which were dissolved by the air. It was the smoke that was causing the smell. I cannot tell if they had been working when the men were taking the blood from me, but I hadn't noticed them before. Perhaps, as the door opened and closed, better ventilation was afforded, and I hadn't noticed anything. But now, as I wasn't feeling well anyway, my feeling of sickness increased, and I ended up by vomiting. As I was about to do so I hurried to a corner of the room where I was very sick indeed. Then the difficulty I found in breathing ceased, though I still did not feel well because of the smoke. So I felt very much discouraged, and began to hope that something else would happen.

. . . After what seemed to me an enormously long time a noise at the door made me stand up with a start. I turned to look and received a terrible shock. The door was open and a woman was coming in, walking toward me. She came in slowly, unhurriedly, perhaps a little amused at the amazement she saw written on my face. I stared open-mouthed, which is not surprising, for the woman was entirely naked, as naked as I was, and barefoot too. Besides, she was beautiful, though of a different type of beauty compared with that of the women I have known. Her hair was blond, nearly white (like hair dyed in peroxide), it was smooth, not very thick, with a part in the center and she had big blue eyes, rather longer than round, for they slanted outward, like those pencil-drawn girls made to look like Arabian princesses, that look as if they were slit. That was what they were like, except that they were natural; there was no makeup. Her nose was straight, not pointed, nor turned-up, nor too big. The contour of her face was different, though, because she had very high, prominent cheekbones that made her face look very wide, wider than that of an Indio native. Underneath her cheekbones her face narrowed to a peak, so that all of a sudden it ended in a pointed chin, which gave the lower part of her face a very pointed look. Her lips were very thin, nearly invisible in fact. Her ears, which I only saw later, were small and did not seem any different from

ordinary ears. Her high cheekbones gave one the impression that there was a broken bone somewhere underneath but, as I discovered later, they were soft and fleshy to the touch, so they did not seem to be made of bone. Her body was much more beautiful than any I have ever seen before. It was slim, and her breasts stood up high and well separated. Her waistline was thin, her belly flat, her hips well developed, and her thighs were large. Her feet were small, her hands long and narrow. Her fingers and nails were normal. She was much shorter than I am, her head only reaching my shoulders

The woman came toward me in silence, looking at me all the while as if she wanted something from me, and suddenly she hugged me and began to rub her head against my face from side to side. At the same time I also felt her body glued to mine and it also was moving. Her skin was white (as that of our fair women here) and she was full of freckles on her arms. I didn't notice any perfume on her skin nor on her hair, except for a natural female odor.

The door had closed again. Alone with that woman embracing me and clearly giving me to understand what her purpose was, I began to get excited . . . This sounds quite incredible, considering the circumstances. I suppose the liquid they had spread on me may have caused it; they must have done so on purpose. I only know that I became uncontrollably sexually excited, something that had never before happened to me. I ended up by forgetting everything and held the woman close to me, corresponding to her favors with greater ones of my own. We ended up on the couch, where we lay together for the first time. It was a normal act and she reacted as any other woman would. Then we had some petting, followed by another act, but by now she had begun to deny herself to me, trying to avoid me and to escape, to end the matter. When I noticed that, I too became frigid, seeing that that was all they wanted, a good stallion to improve their own stock. After all, that was all they were concerned with. I was angry, but decided not to attach any importance to the fact, for anyhow I had spent a few agreeable moments with the woman. Of course I would never exchange her for one of ours! I like one you can talk to, understand, and get along with, and with this woman that was impossible. Some of the growls that came from her at certain times nearly spoiled everything, as they gave me the disagreeable impression of lying with an animal.

One thing that I noticed was that she never kissed me. I remember that at one time she opened her mouth as if to do so, but instead of that she bit me softly on the chin, which of course wasn't a kiss.

Another thing that I noticed was the hair in her armpits was bright red, nearly the color of blood.

A little while after we separated, the door opened. One of the men appeared at the doorstep and called out to the woman, who left the room. But before leaving she turned to me, pointed to her belly, and smilingly (as well as she could smile) pointed to the sky, southward I should say.

Then she went away. I interpreted the signs as meaning to say that she intended to return and take me with her to wherever it was that she lived.

That is why I still feel afraid: If they came back to fetch me, I'd be lost. I don't wish to part from my folks nor from my country, by no means so!

The man came back again bringing my clothes with him. He beckoned to me to get dressed, and I obeyed in silence. My things were all in place in my pockets except for my lighter, which was missing. It must have been lost during the struggle when I was captured, so I didn't even attempt to protest.

I shall now offer my views of the meaning of the various details.

The washing of his body was intended to remove bacteria and viruses, a sterilization procedure.

The gas may have served two purpose. It may have helped sterilize his respiratory system, and also may have served to induce sexual drive. The tubes may have been concealed within the walls, and appeared only when brought to use, similar to the mysterious disappearance of doors. Villas-Boas then noticed them for the first time.

The lack of kissing may have been due to his vomit odor, or to prevent transfer of his internal bacteria to her. She had been prepared for the episode.

The couch was intended for only one purpose: the sex act.

The Racial Features

I shall now discuss background on the genetic properties of her race.

She had blond, nearly white, hair. She had bright red hair in her armpits and freckles on her arms. She had "slanted" blue eyes.

Her body features are similar to those found in the Keltic races. Although I cannot here discuss all the details of my research into the history of the movements of the people of Israel, I will offer items which may help understand her features.

The Keltic people are noted for their red complexions, many with bright red hair, and their freckles. This is well known in France, Ireland, Scotland and England, and found scattered somewhat among other Indo-European people. Many also have blue eyes. These features come from the more ancient people of Israel. The modern Jewish populations generally no longer retain these red attributes because they are contaminated by later cross breeding with Mediterranean stocks.

Two important elements were encompassed in my studies. The first was the red skin coloration described for the Hebrew people in the Bible, and for other Semites in Near East texts. The second was Iberi migrations out of those “Hebrew” people in the middle of the first millennium BC, carrying that red coloration with them. (The biblical name for the Hebrew people is “Ibri” or “Iberi.”)

Adam’s name offers insight. The Hebrew *Adom* derives from a word denoting redness. Biblical scholars generally accept it to mean “red” or “ruddy.” In their eyes it means “the flush of the white complexion.” Unfortunately, in this imaginary interpretation, the real history is lost.

A list of Hebrew words shows the meaning of this root word, and its many derivatives. For convenience of interested readers I offer dictionary numbers from *Strong’s Exhaustive Concordance(SEC)*, but equivalents can be found in the Lexicon by *Brown, Driver and Briggs(BDB)*.

119: *adam* -- To show blood, flush.

122: *adom* -- Rosy, red, ruddy.

124: *odem* -- Redness, ruby, garnet.

127: *adamah* -- Soil, for its redness.

131: *adumim* -- Red spots, a place in Palestine.

125: *adamdam* -- (A doublet) Reddish.

123: *edom* -- Red, for Edom, the son of Isaac.

1818: *dam* -- (With loss of “a” prefix.) Blood.

The Israelite Iberi (Hebrews) were descended from an ancestor with a red color.

Brown, Driver and Briggs show Assyrian *adamu* for “tawny.” They also show Akkadian *adamatu* in the same red-name associations. The Semitic Akkadian Adamatu were known as “red-skins.” The Semitic Akkadians were descended from Adam.

Literally, when we speak Adam’s name we say “Red.”

This is a lot more than mere flush of the white complexion.

According to the story in Gen 25:29-34 Isaac’s eldest twin son Esau picked up the nickname *Edom* = *Red* because he was famished from hunting in the field and wanted the red (adom) stew his younger twin brother Jacob was making. For this favor Jacob (Israel) demanded his older brother’s birthright. Jacob later became the father of the Hebrew tribes. *Edom* is really the name *Adom* with very slight change in vowel sound. He was descended from a forefather named *Adom* = *Red*, as was his brother Jacob, his father Isaac before him, his grandfather Abraham before that, and on back to that original parent named *Red*.

The story of Esau’s nickname in Genesis is a folk tale devised by later scribes to offer a comfortable explanation. Esau’s descendants, the Edomites, were described literally by their name, Red Men.

If we accept the literal meaning of the Hebrew word then *Adam* was the *Red One*. The Israelite *Benai Adam* are the Sons of the Red One, the Sons of Israel. As for Adam:

“... there was no *Red One* to till the ground.” God formed “*Red* out of the dust of the earth.”

Two other biblical names show connection to red skin colors. These two were the sons of Issachar, forefather of one of the twelve tribes of Israel. The first is Tola, Gen 46:13, Num 26:23, I Chron 7:1, Judges 10:1. *Tola* means *crimson*, from the crimson grub worm. The second is Pua, brother of Tola. *Pua* means *madder*, after the red dye obtained from the dried roots of the herbaceous climbing plant *Rubis tinctorum*. As Edom reflected the red or ruddy color of the Semites so Tola and Pua also reflected this skin color in their names.

The name Pua is especially fascinating because he was the father of the biblical Puni.

In Hebrew the family of Pua were called *ha-Puni*, literally “The Puni.” We know them commonly in English as “The Punites,” Num 26:23. They lived in northern Palestine near the territory of the Phoenicians. After the conquest of Canaan the tribes were allocated lands that included part of those known historically as Phoenicia, modern Lebanon. The tribe of Asher was spread along the coast from the city of Dor north beyond Tyre. The tribe of Issachar was located inland less than twenty-five miles east, along the Jordan river.

The Phoenician people believed they were descended from a remote ancestor who had a purple skin color. Their name meant “purple.”

Refer to Adam's racial color in the *Urantia Papers* as violet.

(The ancient words for “purple” and for “red” were often confused.)

The “Phoenician-Canaanites” who earlier occupied the Mediterranean coast were part of Iberi migrations in the third millennium BC, just as Abraham the Iberi came out of those migrations through Ur. Therefore, when the Israelite tribes settled in the “promised” land after their escape from Egypt they were mixing with close Semite relatives. (The two languages were nearly identical.) According to Gen 10:18-19 “*the families of the Canaanites spread abroad. And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza . . .*” According to Number 13:29 the Phoenician-Canaanites dwelt along the (Mediterranean) sea and the Jordan river, identical to the tribes of Asher and Issachar. Repeated references show these Canaanites scattered throughout the “promised” land. Mixing of the Hebrew tribes with the “pagan” Canaanites was strongly condemned but nevertheless went on pervasively. See Gen 24:3, 36:2, and so on.

The Hebrew name *Puni* is striking because it is the same as the Roman name for the colonists of Carthage, the *Poeni* or Puni. Historically, the *Puni* (Punics) are recognized as Phoenician people; the Punic colonies of Carthage and other cities of the Mediterranean were settled by the Phoenicians. The Romans fought with the Puni Carthaginians in the Punic wars. Thus there is a direct and explicit connection between a Hebrew tribal family name and the Phoenician name, both denoting the purplish-red color. The close proximity, even identity, of the tribe of Issachar with the Phoenicians, together with the Puni name, shows the two were of one blended blood. The later Phoenicians were actually mixed people from the

earlier Iberi migrations interbreeding with the Hebrew tribe descended from Issachar. Through this interbreeding they picked up the Puni name from the son of Issachar.

Still another red color connection to the Iberi tribes is found.

The ancient Kimmerians were part of the movement of the Hebrew-Iberi tribes. They migrated from Asia Minor and the regions of the Black Sea across Thrace into Europe.

The Medes referred to the regions of Cappadocia, location of the Kimmeri, as Gamir. This name is similar to the biblical Gomer. Both Gamir and Gomer are thought to refer to the Kimmeri. Other Assyrian historical records show a group of people living in Media called the Kumri. There was a fortified town on the Araxes River called Gumri. Again, ancient records and traditions confirm the same geographic location for Iberi and Kimri.

This information becomes even more intriguing when we examine the Semitic root word *khamar*.

Brown, Driver, and Briggs, on page 331, show *khamar* as a verb which means “to be red.” In Arabic it is used for “dye red,” “redness,” and “reddish brown, apparently a skin color.” In Job 16:16 it is translated in some versions as “my face is reddened from weeping.” The verb also means “to boil up” or “to ferment.” It has the following inflections:

- 1) Kimmer = Pi’el singular third person past tense.
- 2) Kimri = Kal singular female imperative.
- 3) Kimru = Kal plural male imperative.
- 4) Kammri = Pi’el singular female imperative.
- 5) Kamru = Kal plural third person past tense.
- 6) Komer = Kal first person present tense.

The *Kumri*, *Gumri*, and *Gamir* names are all phonetic variations of words readily identified in Hebrew. The designation Kimmeri/Gimirrai, as a description for red skin color, may have developed from groups of red-skinned Iberi who integrated among the native tribes around the Black Sea. The appellatives *Kimmeri*, *Kimri* or *Gimmeria* denoted the visible skin color rather than the *Iberi* racial designation.

All of this evidence shows the strong red color associated with Adam and the tribes of Israel, and how those genetic features came into the people of Europe. This racial color is also indicated by Revelation:

UP850: Adam and Eve were the founders of the violet race of men, the ninth human race to appear on Urantia. Adam and his offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color -- yellow, red, and brown.

It may helpful to note that all races on this planet, other than the Caucasian, have black hair and dark eyes (with some minor exceptions). The “white” Caucasian races have a large component of Adamic blood. Other than the white race, only the Mandarin yellow race received significant portions of his genes.

In this manner we have a direct connection with the color of the woman who came from another world, and races on this planet.

Undoubtedly, the woman came from that other standby world in space. She is part of a genetic pool containing strong elements of Adamic blood. She was used in genetic breeding with a selected man of Portuguese blood from Brazil.

When the space woman in Brazil pointed to the sky she indicated where the seed of Villas-Boas would be, not to return until some future time. Indeed, he was a good stallion to improve their stock.

Little did he know. Or any of us.

What does this mean for the depth and breadth of the celestial activities? Clearly a major genetic enterprise is underway. The resources dedicated to this program are almost beyond our comprehension. Our God, with this world as his home in his earthly incarnation, is making this planet a memorial to the universe.

CHAPTER NINE

An American Indian Legend On Abduction

The Thunder Boy

In *American Indian Mythology* (AIM), by A. Marriott & C. K. Rachlin, Thomas Y. Crowell, NY, 1968, the authors made these remarks:

The Iroquois must have possessed a rich mythology, although only fragments of it have survived. Like their linguistic relatives, the southern Cherokee, the northern Iroquois regarded Thunder and his sky relatives as having great supernatural power . . .

In one tale a young Indian brave was deserted by his friends after he broke a leg and they could no longer carry him. They threw him into a ravine where, when he awoke from the fall, he found an old man sitting next to him. The old man cared for him, and soon the brave was hunting in the woods. One day

. . . he turned and saw four men, dressed in strange, cloudlike robes, standing behind him, watching him. He asked who they were. They said, "We are the Thunderers. We were put here on earth to help everybody. We are supposed to keep order in the world . . ." In the course of further conversation they said, "We are looking for our enemies. There is one more who does great harm to mankind. When we find and destroy him then everything will be alright."

That one, of course, is the Devil, otherwise known as Caligastia. We meet him in the abduction accounts. Unfortunately, the godless investigators did not know the significance of those remarks.

I offer this brief example of the kind of material that is available.

Far more intriguing is the story of the Thunder Boy. This was published in *American Indian Legends*(AIL), by A. A. MacFarlan, Heritage Press, NY, 1968.

Here is the text as published. Commentary follows.

This legend happened long ago on an island in the St. Lawrence River. The island is called by the Akwesasne Mohawks, Jo-ka-ta-ren-re, and lies opposite St. Regis Point on the St. Regis reservation.

A man and his wife and daughter lived alone on this island. They had a garden where they raised corn, beans and squash. One day, as the three were working in their garden, the sky became very dark. Glancing up at the dark clouds, the father said that they had better run quickly for their house, or they would be caught in the rain.

The mother shouted to her daughter, who was working at the other end of the field, telling her to cease her work and run for the house. The man and his wife then quickly ran for the house. Before they were half way there, the storm reached them. Heavy bursts of rain fell all about them. Flashes of lightning lit up the sky, and thunder roared above them. Inside the house, the man and his wife waited for their daughter, whom they supposed was following them. 'Probably when the storm overtook her, she sought shelter in the forest,' said the mother. In vain, the parents waited for the daughter.

After the storm the parents returned to the field. They searched the island, but they could find no trace of the daughter. They called to the girl, but they received no answer. Sadly they returned to the house. 'The Thunder People have taken her away,' said the mother, and she wept bitter tears.

The young daughter had been busy working in the garden when the storm was approaching. When she saw the fast-thickening clouds and heard her parents calling her from the cabin, she had dropped her hoe and started to follow them. Suddenly she was entirely surrounded by what seemed to be a heavy mist. Her head felt strangely dizzy, and before she knew what was happening, she felt herself lifted up into the sky. In a dazed condition, she was carried swiftly above the earth.

After a while the girl found herself in a strange land. Never before had she seen anything like it. He who carried her was a little man. He led her through this country until they came to a long council house. Upon entering the house, the girl saw many other strange little men, all of whom stared at her. At one end of the house stood a man who seemed to be the chief of these little people.

This chief seemed very angry when he saw the girl and her escort. 'My son,' he said, 'why did you bring this earth person to our country?' The son answered, 'Father, I saw her working in the field, and I fell in love with her. I wanted her, so I took her away.'

The chief said, 'You should have left her on earth. Her ways are not our ways. She cannot eat snails, bugs and worms, which is the kind of food we live on.' Again he spoke, 'If you insist upon keeping her here, you, yourself, must return to earth and secure earth food for her. The ways of Ra-ti-we-ras, the Thunder People, are different from the ways of the Earth People.'

The son agreed to do this. Every day he would travel to earth to secure food for his earth wife. For one year this earth girl lived in the country of the Thunder People. Her husband granted her every wish, and she became happy. Though she sometimes thought of her parents, she did not become lonesome.

One day the chief of the Thunder People said, 'My daughter, you are soon to give birth to a son. It would not do to have the child born in this land. You must return to your old home on the island, Jo-ka-ta-ren-ra. But there is one thing I want to warn you about. After your boy is born, guard him carefully. You must warn everyone who goes near the boy never to strike him. If anyone ever strikes the boy, you will lose him.

Suddenly, without warning, the girl was again surrounded by the heavy mist. Her mind became dazed. Once again she found herself traveling at a great speed through space. After what seemed a little while, she opened her eyes, and to her surprise, found herself in front of her mother's cabin back at the island. The parents of the girl were happy to see her. They had long given her up for lost. The girl told her strange story and said that soon she was to give birth to a son.

What the Thunder Chief had said came true. In time a little son was born to the girl. This boy was smaller than an earth child, and in many ways his habits differed from the habits of an ordinary boy. Whenever a thunderstorm would approach the island, the boy would become very excited. He would run out into the storm and laugh and play about. At such times the thunder would seem to roar more often. Great flashes of lightning would light the heavens.

The old grandmother did not like to have the boy run into the storm. Whenever a storm approached, she would try to shut the child up in the cabin, but the boy always managed to escape in spite of all she could do.

One day, at the approach of a storm, the old grandmother locked the boy in the cabin. She scolded him and forbade him to go out into the storm. The boy became very angry. He ran about the cabin throwing to the floor everything he could get his hands on. He was in a terrible temper. The grandmother told him to cease his mischief and to sit down, but the boy only stamped around more. When the boy became angry, faint sounds as of distant thunder seemed to come from his body. The more angry he became, the louder the thunder seemed. His grandmother told him to cease his noise. In his rage, he continued to wreck everything he could get his hands on.

The old woman lost her temper. Taking a stick, she gave the boy a sharp blow across his legs. Instantly, there was a blinding flash of lightning, followed by a loud roar of thunder! The room became filled with a heavy mist. Trembling with fear, the old woman huddled in a corner

of the cabin. When the mist cleared, the boy had vanished. Far away she could hear a rumble of thunder that sounded fainter and fainter in the distance.

When the boy's mother returned to the cabin she said, 'You have struck my son. His father has taken him to live with him in the land of the Thunder People. We will never see him again.

Because the Thunder Boy is half Indian, the Thunder People are friends of the Indian and will never strike one of that race. In the early spring, at the coming of the first thunder, it is said to please the Thunder People if you throw real tobacco on the fire.

Commentary

Separation of the actual events of this account from the Indian myth is difficult. However, comparison against modern reports shows the important elements.

1. A young unmarried woman.
2. She is abducted.
3. She is taken away in a mist or cloud, descriptive of many modern and ancient reports which show a mist or cloud surrounding the seraphic transports.

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and winds in the vision caused me to fly and lifted me upward and bore me into heaven. I Enoch 14:8.

4. She recognizes that she is transported into space. As I shall show, we now know that both the Iroquois and Cherokee Indians believed in such possibilities.

And in those days a whirlwind carried me off from the earth, and set me down at the far end of the heavens." I Enoch 39:3

5. He who carried her was a little man. This is one of more curious parts of the story. The little gray men have been around a long time.

6. She is carried to a "long council house." The Cherokee Indian brave also was taken to a "cave," or long room. Refer also to Betty Andreasson's long cylindrical room and following chapters.

7. There she saw many other "strange little men." Modern witnesses testify to the presence of many "little men" in their experiences. Betty Andreasson was escorted by "little men."

8. These many "little men" stared at her, again described as in modern reports.

9. They had a “chief,” yet again as in modern reports. He stood at the end of the “long house.” The chief in the story of the Cherokee Indian Brave also stood at the end of the “cave.”

10. This “chief” displays anger, as in the story of the Cherokee Indian Brave, except that here the anger is directed at her escort rather than at her. Note the behavior of the androids described by David Jacobs.

11. There now enters an Indian myth interpolation to explain these strange events.

12. She found herself in a strange land. She had never seen anything like it. Refer to Betty Andreasson’s descriptions of the world to which she was taken. It was indescribable.

13. Her length of stay in space is given as one year. At this point we probably are reading further Indian myth contribution to the story.

14. She was told she would give birth to a son. Ah! That truly is a familiar phrase. Joseph was told that his wife would give birth to a son, Matt 1:20-21. The Iroquois Indian girl gave birth to a son conceived by a space man. In our traditions Mary gave birth to a son conceived of the Holy Spirit.

15. He was a holy son. He was never to be struck in discipline.

16. She found herself once again traveling at great speed through space.

17. She told her parents that soon she would give birth to a son. Mary told Joseph that she was to give birth to a Holy Son.

18. She did. The boy was shorter in stature than a normal Indian son.

This element carries in many modern reports, where the mothers are shown their offspring, and they believe they are different from regular human species.

I am sure David Jacobs, Budd Hopkins, and John Mack would welcome such news with glad acclaim. What wonderful support for their hybrid theories!

But, then, perhaps the American Indians went through the same scared and twisted logic as the modern investigators, and colored this story accordingly.

This is one of the most puzzling aspects of abduction reports. In my investigations I never encountered a sensible explanation for this difference. Are these offspring different because of a biological environment different from earth? Are they being bred with sperm from a “short” Adamic line that was preserved in the past? Do the observations become distorted because of the fear felt by the reporters and investigators, whether American Indian or American modern? Or do our space Visitors induce a haziness of observation that is not clearly remembered?

The nature of these reports, so utterly foreign to our realm of understanding, has caused Christian fundamentalists to assign this activity to Satanic forces. We know that cannot be so. These exercise are under the command and control of God.

19. The story then goes off into another lengthy Indian embellishment as to why this son is not permitted to remain on this planet. The important point is that the offspring from these matings are taken to other places in the universe, as the space woman indicated to Villas-Boas.

20. Did the Indian girl actually give birth to a son? If not, she had to know she was pregnant, and that the pregnancy was terminated prior to completion. Or perhaps, the Iroquois Indian social environment was sufficiently secure she actually gave birth to a son who was later taken away.

Remarks

This report directly verifies the abduction phenomena now taking place around our planet. It is not new, and it is not limited to our western cultural orientation.

Significantly, the many details that lie buried in these seemingly mythological stories are clear evidence that the modern accounts do not derive from the imagination of deluded persons, nor the result of an abduction fever, nor a craze associated with a millennial doom. This evidence long predates the current abduction phenomena. In the United States Government reports on *American Indian Ethnology*, (AIE), published in 1900, the evidence of both celestial Visitors and abductions explicitly predates the modern era. Refer to following chapters.

The evidence also shows that cultural myths have basis in reality, and do not derive merely from the fertile imagination of the mythmakers. Nor do they have psychological roots in either the dream life or personality psyches. Such contemptuous explanations come out of modern godless minds that fear higher spiritual and celestial realities. Sophistication and finesse in modern scientific conceptual models does not make reality. On the contrary, the modern world became trapped by its conceptual modes and hence divorced itself from celestial realities.

CHAPTER TEN

The Planetary Supervisors

The following numbers refer to the pages of the *Urantia Papers*. I include these direct quotations as the best method to show how our planet is currently managed. I intersperse comments.

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UP1251 - Since the times of Michael's bestowal on your world the general management of Urantia has been intrusted to a special group on Jerusem of twenty-four onetime Urantians. Qualification for membership on this commission is unknown to us, but we have observed that those who have been thus commissioned have all been contributors to the enlarging sovereignty of the Supreme in the system of Satania. By nature they were all real leaders when they functioned on Urantia, and (excepting Machiventa Melchizedek) these qualities of leadership have been further augmented by mansion world experience and supplemented by the training of Jerusem citizenship. Members are nominated to the twenty-four by the cabinet of Lanaforge, seconded by the Most Highs of Edentia, approved by the Assigned Sentinel of Jerusem, and appointed by Gabriel of Salvington in accordance with the mandate of Michael. The temporary appointees function just as fully as do the permanent members of this commission of special supervisors.

513 - These twenty-four counselors have been recruited from the eight Urantia races, and the last of this group were assembled at the time of the resurrection roll call of Michael, nineteen hundred years ago.

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The eight races included the original evolutionary Andonite people, most closely represented by the modern Eskimo, the six Sangik colored races of the red, yellow, blue, green, orange and indigo people, and the Nodites, descendants of the staff of the Planetary Prince. The green and orange races were exterminated in the early racial struggles, while the blue man was absorbed by the Andites and became the modern white races. (The Andites were a blend of the direct children of Adam with the Nodites and the Sangik races.)

Group members of the Four-and-Twenty include great spiritual leaders from the very ancient past, and some from historic memory, including Moses, Elijah, and John the Baptist. Also included are Adam and Eve. Their contribution to the enlarging sovereignty of the Supreme shows the importance of their role in unfolding planetary destiny.

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UP1251 - This board of planetary directors is especially concerned with the supervision of those activities on this world which result from the fact that Michael here experienced his terminal bestowal. They are kept in close and immediate touch with Michael by the liaison activities of a certain Brilliant Evening Star, the identical being who attended upon Jesus throughout the mortal bestowal.

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Since this is the sentimental shrine of all Nebadon the planet plays a very important role in focusing the mercy of our Creator. Election of one-time planetary mortal residents to this management shows the importance Michael places in trusting responsibility to those former mortals.

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UP1252 - At the present time one John, known to you as "the Baptist," is chairman of this council when it is in session on Jerusalem. But the ex officio head of this council is the Assigned Sentinel of Satania, the direct and personal representative of the Associate Inspector on Salvington and of the Supreme Executive of Orvonton.

UP1252 - The members of this same commission of former Urantians also act as advisory supervisors of the thirty-six other rebellion-isolated worlds of the system; they perform a very valuable service in keeping Lanaforge, the System Sovereign, in close and sympathetic touch with the affairs of these planets, which still remain more or less under the overcontrol of the Constellation Fathers of Norlatiadek. These twenty-four counselors make frequent trips as individuals to each of the quarantined planets, especially to Urantia.

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The unique role of this world in universe affairs is once again emphasized.

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UP1252 - Each of the other isolated worlds is advised by similar and varying sized commissions of its onetime inhabitants, but these other commissions are subordinate to the Urantian group of twenty-four. While the members of the latter commission are thus actively interested in every phase of human progress on each quarantined world in Satania, they are especially and particularly concerned with the welfare and advancement of the mortal races of Urantia, for they immediately and directly supervise the affairs of none of the planets except Urantia, and even here their authority is not complete excepting in certain domains concerned with mortal survival.

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From these remarks we see the importance placed in the mortal races. The activity of our celestial Visitors is directed toward that emphasis, with a goal of improvement in the genetic qualities of mankind.

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UP1252 - No one knows how long these twenty-four Urantia counselors will continue in their present status, detached from the regular program of universe activities. They will no doubt continue to serve in their present capacities until some change in planetary status ensues, such as the end of a dispensation, the assumption of full authority by Machiventa Melchizedek, the final adjudication of the Lucifer rebellion, or the reappearance of Michael on the world of his final bestowal. The present resident governor general of Urantia seems inclined to the opinion that all but Machiventa may be released for Paradise ascension the moment the system of Satania is restored to the constellation circuits. But other opinions are also current.

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This conjecture probably is not correct. We know from other revelation that the Four-and-Twenty will continue into the indefinite future.

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UP514 - Seats numbers 17, 18, 19, and 20 are not permanently occupied. They are temporarily filled by the unanimous consent of the sixteen permanent members, being kept open for later assignment to ascending mortals from the present postbestowal Son age on Urantia.

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The postbestowal age in the current age, extending from the times of Jesus to the present day. The imminent planetary judgment will terminate this age. Therefore, these four seats will be occupied by spiritual leaders from the past two thousand years, possibly including human beings living today.

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UP514 - Numbers 21, 22, 23, and 24 are likewise temporarily filled while being held in reserve for the great teachers of other and subsequent ages which undoubtedly will follow the present age. Eras of the Magisterial Sons and Teacher Sons and the ages of light and life are to be anticipated on Urantia, regardless of unexpected visitations of divine Sons which may or may not occur.

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Thus we can see that the Four-and-Twenty Council has a long future ahead of it, covering many ages.

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UP1252 - Every one hundred years of Urantia time, the Jerusem corps of twenty-four planetary supervisors designate one of their number to sojourn on your world to act as their executive representative, as resident governor general. During the times of the preparation of these narratives this executive officer was changed, the nineteenth so to serve being succeeded by the twentieth. The name of the current planetary supervisor is withheld from you only because mortal man is so prone to venerate, even to deify, his extraordinary compatriots and superhuman superiors.

UP1252 - The resident governor general has no actual personal authority in the management of world affairs except as the representative of the twenty-four Jerusem counselors. He acts as the co-ordinator of superhuman administration and is the respected head and universally recognized leader of the celestial beings functioning on Urantia. All orders of angelic hosts regard him as their co-ordinating director, while the united midwayers, since the departure of 1-2-3 the first to become one of the twenty-four counselors, really look upon the successive governors general as their planetary fathers.

UP1253 - Although the governor general does not possess actual and personal authority on the planet, he hands down scores of rulings and decisions each day which are accepted as final by all personalities concerned. He is much more of a fatherly adviser than a technical ruler. In certain ways he functions as would a Planetary Prince, but his administration much more closely resembles that of the Material Sons.

UP1253 - The Urantia government is represented in the councils of Jerusem in accordance with an arrangement whereby the returning governor general sits as a temporary member of the System Sovereign's cabinet of Planetary Princes. It was expected, when Machiventa was designated vicegerent Prince, that he would immediately assume his place in the council of the Planetary Princes of Satania, but thus far he has made no gesture in this direction.

UP1253 - The supermaterial government of Urantia does not maintain a very close organic relationship with the higher units of the local universe. In a way, the resident governor general represents Salvington as well as Jerusem since he acts on behalf of the twenty-four counselors, who are directly representative of Michael and Gabriel. And being a Jerusem citizen, the planetary governor can function as a spokesman for the System Sovereign. The constellation authorities are represented directly by a Vorondadek Son, the Edentia observer.

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Undoubtedly the Four-and-Twenty play a singular role in the management of world affairs. We can speculate that its composition from former planetary residents has a distinctive flavor of sentimental attachment to this world, and all the other rebellion torn worlds in this star system.

CHAPTER ELEVEN

Eve's Failure

According to the Bible, Adam and Eve were the first man and woman. But the story is inconsistent; Cain went to the land of Nod to find a wife. If the Hebrew scribes of 600 BC used sources that showed Adam and Eve came from heaven they may have been unable to accept such report and rewrote the story to more credible form. By 600 BC few really believed in a factual kingdom in the skies. Adam and Eve could then have no other origin but to be created *out of the dust of the earth*.

On the other hand, the Hebrew story contains details which are not remembered in other traditions, although the Greek myth of Danaus hints at some parallels — in marriage among cousins compared to marriage among brother and sisters, in the betrayal by Aegyptus compared with Eve's betrayal by the serpent, and in the banishment of Danaus compared with the banishment of Adam and Eve from the Garden. Even so, the biblical story reduces the seriousness of Eve's sin. She ate an "apple" rather than committed adultery. And a living spirit personality who caused her to sin is reduced to a mythological serpent.

In order to throw more light upon this unusual episode in world history, to show the strength of the biblical parallels with myth, and to probe the depth of events suggested in the Bible, I shall now consider the Sumerian stories of Dumuzi and Inanna, their equivalent of Adam and Eve. Those accounts contain many of the elements found in the Bible but uncensored by monotheistic views.

Adam and Eve were located in a specific geographical site; Dumuzi and Inanna were located in Erech. Adam and Eve were given charge over the earth; Dumuzi and Inanna had charge over earthly affairs. Adam and Eve were cautioned against disobedience; Dumuzi and Inanna broke the divine laws. However, Adam and Eve had responsibility for the biological propagation of mankind; Dumuzi and Inanna did not play such unique role. The pithy account of Genesis is suggestive in a number of ways but we cannot see the reality through the brevity of the story.

The Sumerian god Dumuzi and his goddess mate Inanna were part of a divine retinue. They came from the heavens. They and their counterparts in Babylonia and Greece are not recognized as the first man and woman. They are gods living on earth among earth mortals. Prior mortal existence is clearly recognized in the pagan myths. Dumuzi and Inanna were not the parents of mankind; they were members of a pagan pantheistic household.

The Hebrew scribes not only rejected the godlike status; they also made the pair the first human mortals.

These profound changes in the story seem more than mere borrowing from one culture to another. Perhaps the Hebrew scribes had sources which were different from the regional myths; perhaps they inherited other accounts. Those accounts then contained elements not found in the myths of surrounding people. If so, the scribes did not alter the character of the Babylonian and Sumerian myths; rather they edited a unique tradition.

The Sumerian myth is the most ancient available to us and the one which most closely reflects original events. It offers exceptional insight into the reality of those ancient times.

In the following discussions I use material from Samuel Noah Kramer's translations of the Sumerian cuneiform texts, *History Begins At Sumer*, (HBS), and *Mythologies Of The Ancient World*, (MAW).

In the Sumerian clay tablets one recognizes stylized writing with repetitious phrasing, describing the actions of Inanna, Dumuzi, and other participants, set in poetic form with much literary embellishment. Some elements of the tale are contained in one story while other, more crucial, elements are contained in other stories. The order of events is difficult to follow with no attempt at coherent structure, written as literary pieces rather than factual reports. In spite of these difficulties the stories contain surprising wealth of detail to show Eve's transgression and Adam's grief.

Dumuzi is the shepherd god of Erech, a leading city of ancient Sumeria. Inanna is the tutelary goddess of Erech, Dumuzi's wife. She shares in guarding and protecting the earthly domain.

But something is amiss. Inanna is dissatisfied with the status of the city and of herself; she is anxious to increase the welfare and prosperity of the city and to exalt her name. She feels frustrated because other gods have heavenly powers while she does not. Enlil, the Creator god, has given those powers to others but she is left short. Inanna expresses it in one poem.

The fate of the Annunaki, the great gods, Enlil has confirmed as
your right. Me, the woman, why did you treat me differently? Me, the
holy Inanna, where are my powers?

Inanna compares herself to the Annunaki, the great gods. She holds a holy position. But she is deprived of the powers necessary to accomplish her task; she feels cheated. She sees the gods in display of their powers but cannot understand why she has been deprived of power for executing her commission. Something is wrong; conditions are not to her liking. She feels overwhelmed by the task.

What were the real problems faced by Adam and Eve? Were they isolated from active communication with, and support from, celestial realms? Were they so burdened by the difficulties of their assignment they felt cheated? Did they struggle with a confused and degraded planet, the result of earlier rebellion? Did Eve grope for solutions to the appalling problems they faced? Did she try to circumvent the rules of their mission in expectation of achieving quicker results?

The Sumerian stories cast some light on these questions.

Inanna decides to go to Abzu of Eridu to consult Enki, the god of wisdom and the god of the abyss.

What is Abzu of Eridu?

Eridu is the Sumerian home of the gods. Although a Sumerian city carried this name we should not misunderstand its celestial significance. The city of Eridu was believed by the Sumerians to be the oldest city on earth, a highly sacred place. They named it after the celestial headquarters, a place with the greatest veneration. This custom was common in olden times. Mt. Zion is the oldest and most sacred location in the land of Israel; the name was borrowed from the celestial home of the Hebrew God, Ps 9:11. Mt. Olympus was the sacred mountain in the north of Greece, also named after the home of the Greek gods.

Sumerian scholars believe that *Abzu* meant the "Deep Water," the "Great Deep." Today we call it Space.

Abzu of Eridu was the holy mount of assembly in the far north, Ps 48:2 and Isa 14:13, the home of divine administration in the skies.

Inanna consulted with the one who was the god of wisdom and of the abyss. Eve was tempted by the serpent, that most subtle of the beasts. He told her she would become wise if she ate of the forbidden fruit. If the serpent was symbolic of that ancient fallen Prince, the one we know as the Devil, would he not also be the god of the great abyss? See the *Book of Revelation*, Chapter 20.

At Abzu in Eridu, at the great seat of celestial administration in Deep Space, Enki and Inanna sit down together at a banquet. During the course of the meal Enki becomes drunk and offers all the divine laws to Inanna. She readily accepts the heavenly tablets and departs for Erech in the *Boat of Heaven*. After her departure Enki sobers up and realizes he has given away the divine treasures. He sends his messenger Isimud to retrieve them but Inanna manages to keep them through several stop-overs where the *Boat of Heaven* is intercepted by Isimud. She finally delivers them safely to Erech amid great joy and feasting.

Eve was told she would not die if she ate of the forbidden fruit. Her eyes would be opened and she would be like God in knowing good and evil. When Eve saw the fruit would make her wise she ate of it.

In another form of the tale Inanna is a demanding and aggressive personality. Dumuzi must contend with Enkimdu, the farmer-god, for Inanna's affection and is successful only after bitter quarreling and threats of violence. The Sumerian story suggests that Inanna placed her affections on someone other than Dumuzi. It suggests that Eve began a relationship with someone other than Adam.

We see that the biblical story is not isolated from the Sumerian account; elements are parallel in both. The roots of the story are the same but the memory is different.

Enki is the god of wisdom; the serpent would make Eve wise.

Inanna is entrusted with the divine laws; Eve is entrusted with parenthood of the earth.

Inanna carries away the divine laws; Eve disobeys God.

Eve is misled by the serpent; Inanna is seduced by the farmer-god. The serpent led Eve to betray her trust. Her action in turn led to the sin of Adam. She ate of the forbidden fruit first; he ate second. Inanna has her allegiance diverted.

In both accounts it is the female who first takes action, not the male. Inanna violated the rules in taking the divine laws from Eridu; Eve violated the commandment of God when she ate of the fruit.

In the Sumerian stories Inanna is identified as goddess of both love and war. Eve gave us amorosity but her actions also led to numerous wars among mankind.

The Sumerian tales show that Adam and Eve came from the celestial realms. On the other hand, the story of Inanna's space journey with the divine laws may represent her original voyage to this world entrusted with the guardianship of the earth. The unsatisfactory conditions of this planet pushed Eve into finding substitutes to accomplish her assignment, but it involved consort with another man. Not wise to the dangers, she heeds the sophistries of the evil one. Her resulting act was calamitous.

In the Sumerian myth a certain Shukallituda planted a garden which gave him a great deal of trouble. (Note Dumuzi's fight with the farmer god.) Although he tended it carefully the plants withered away; the garden turned desolate. He turned his eyes to heaven where he observed and learned the divine laws. Thereafter his garden blossomed in profusion.

This small segment of the myth shows a garden that is not fruitful until the caretaker learns to follow the divine laws. It may be a moralistic passage about the Garden of Eden.

At that point Inanna, weary with her travels through heaven, lies down to rest her tired body not far from the garden of Shukallituda. The latter spies the sleeping goddess nearby and copulates with her. Upon awakening Inanna realizes that a disastrous deed has been done; trouble will now afflict the earth. She seeks the advice of Enki, but here the story stops at a break in the clay tablet. We do not know the advice he gave her.

This segment of the Sumerian myth reveals Eve's problem. She violated a fundamental prohibition. She committed a great sin. She copulated with a mortal man, someone other than Adam.

The Hebrew scribes did not include this segment in their accounts. They may have had trouble accepting that their ancient venerated mother would have committed such a deplorable act. On the other hand they had to reconcile their notions of Adam and Eve as the first man and woman. How could Eve copulate with someone else if there were no other human beings? Did the scribes resolve all these difficulties with the apple, the "forbidden fruit?" When one first partakes of such fruit does he not become wise? Is this the hidden meaning of the Genesis symbol?

From the historic records we do not know the full reasons behind this act, whether out of simple temptation, or from conscious determination. The myths show that Inanna was dissatisfied; Eve was also. The wily serpent may have suggested copulation with another man. Perhaps Eve thought this would provide a faster route to accomplish the divine goals.

How could she do it? How could she, with her vast experience, hailing from celestial worlds, fall into this insidious trap?

According to the clay tablets the goddess Inanna *from the great above set her mind to the great below*. The great lady, the beautiful Inanna, abandoned lordship and ladyship; the love goddess abandoned heaven and earth; to the nether world she descended.

Eve performed a terrible deed. She took her mind away from the heavenly purposes, away from the divine plan, away from the sacred order. She set it to quick solutions. She abandoned her position as the heavenly representative; she forsook the path of righteousness. She cast herself and her spouse, that great man, into the abyss. She now had to die as any mortal would die; Adam had to experience death and the grave.

Inanna gathered all the divine laws, the crown of the shepherdess, her beautiful locks of hair, the holy measuring rods, the golden rings, the breast plate which said *come man, come*, the ointment which said *let him come, let him come*, all of them together, and descended into the netherworld. There she was stripped of all her possessions and left naked, as naked as Adam and Eve were in the Garden. Inanna drove Dumuzi into the netherworld where she had to contend for his release year by year.

The Sumerian tale, when compared with the Genesis account, offers deep insight into the role of this pair and the nature of their transgression.

The divine laws were the social and moral guides Adam and Eve were to observe and promulgate to the inhabitants of the earth. Eve betrayed those laws when she copulated with a mortal man.

The crown of the shepherdess represents the power of world rule exercised by Adam and Eve in their care taking of the earth.

The beautiful locks of hair signify the outstanding beauty of that divine pair.

The holy measuring rod represents the knowledge of material (not materialistic) science she and Adam were to offer to the people of this planet.

The purpose of the golden rings is not certain but may signify their oath of loyalty to one another, now betrayed. Possibly it represents the magical power of the pair remembered in other folk tales.

The breast plate and the ointment represent the newly endowed powers of amorosity which were to give spiritual joy to sexual union, but which now has become so perverted throughout the world.

Inanna sends her vizier, Ninshubur, to heaven to implore Enlil to spare her the fate of death, but in the confused story Enki is the one who finally saves her. Inanna must descend into the nether world, the grave, but she is saved from

eternal death. Adam and Eve are denied the tree of life; they must die like ordinary mortals. Like Inanna and Dumuzi they are spared eternal extinction and go on to resurrection in the heavens.

In the Sumerian tale Inanna is the one who betrays; not Dumuzi. In the Bible Eve succumbed to the wiles of the serpent; she betrayed, not Adam. Inanna fastens the eye of death upon Dumuzi; she speaks the words against him, the words of wrath, the words of guilt. Eve brought the fate of death upon herself and her mate.

Inanna gives Dumuzi into the hands of the demons. Dumuzi weeps. He lifts his hands toward heaven and pleads that he may escape the fate of seizure by the demons.

Adam and Eve hide among the trees of the Garden where the voice of God comes walking on the breeze of the day, inquiring of their whereabouts. In the Sumerian tale Dumuzi hides among the plants of the garden and implores his sister, Geshtinanna, to tell no one of his hiding place. He fears the demons. He lays down among the buds and dreams a dream. It awakens him and he wonders, was it a dream or was it a vision? He rubs his eyes with his hands; he is dazed. He tells the dream to his sister, Geshtinanna.

He saw rushes rise up all about him, sprout all about him. But one reed, standing alone, bows its head for him. Of the reeds standing in pairs, one is removed. In the wooded grove tall trees rise fearsomely all about him.

The dream goes on. He sees water poured upon the holy hearth, the flame is extinguished. He sees the stand removed from the holy churn. He sees the holy cup fallen from the peg. His shepherd's crook has vanished. The falcon holds a lamb in its claw. The young goat drags its beard in the dust. The sheep paws the ground with bent limbs. The churn lies shattered; no milk is poured. The cup lies shattered. Dumuzi lives no more. The sheepfold is given to the wind.

His sister tells him the dream is not favorable; Dumuzi is about to meet his doom. The rushes rising all about him mean outlaws will attack him. The one reed standing alone is his mother bowing her head for him. The one reed removed from the pair is the loss of Inanna.

All the articles of the home, the holy churn, the holy cup will be removed. No longer will fire burn on the hearth. No longer will he be shepherd of the lands; the shepherd's crook will be removed. The sheepfold will be given to the wind.

Henceforth must the earth suffer the misfortunes of erratic weather. No longer will animals coexist in peace with one another. The flocks will be subject to disease and hardship.

Dumuzi is assailed by demons. The first enters the sheepfold and strikes Dumuzi on the cheek with a piercing nail. The second enters and strikes him with the shepherd's crook. The third enters and the stand for the holy churn is removed. The fourth enters and the cup falls from the peg. The fifth enters and the holy churn lies shattered; no milk is poured. The cup lies shattered. The sheepfold is given to the wind.

Adam and Eve are banished from the Garden. Cherubim are assigned to guard the Garden and the tree of life, to prevent their return.

Before Adam's fall a mist goes up to water the ground, but afterwards he must till the ground with the sweat of his brow. The tree of life is taken from him; no longer is he immortal; he must die like any man.

Dumuzi's heart is filled with tears; he goes forth to the plain. Adam must leave the Garden. Dumuzi fastens a flute about his neck and gives utterance to a lament. *Set up a lament, Oh plain, set up a lament!*

Dumuzi suffers; Adam suffers.

Inanna transgresses; Eve transgresses.

Inanna sleeps with a mortal man; Eve eats of the forbidden fruit.

Inanna fastens the eye of death upon Dumuzi; Eve gives Adam to eat of the fruit.

Inanna descends into the netherworld, the grave, and drags Dumuzi down with her; Adam and Eve are denied the fruit of the tree of life and must die as any mortal.

Dumuzi and Inanna are the shepherds of Erech; Adam and Eve are the caretakers of the Garden and of the earth.

Dumuzi learns of his fate in the garden; Adam learns of his fate in the Garden.

Dumuzi knows that terrible conditions will now afflict the world; Adam is told that he must toil and die like any man. His fall brings on a great deluge and sin to the world.

The greater details of the Sumerian stories sharply strike graphic views of the momentous events of those far-off days. Although buried in literary embellishments they are vivid in portrayal.

When the two stories are laid out side by side, with all the elements exposed, we acquire deeper insight into those events. A reality lies behind the stories which offers a window into that remote time.

CHAPTER TWELVE

Adam's Failure

We are now in a position to compare the historic record with divine revelation. In the following quotations the numbers refer to pages in the *Urantia Papers*.

More than a hundred and fifty thousand years before Adam and Eve arrived the planet had gone into rebellion. Some of the members of the staff of the Planetary Prince had remained loyal, while others did not.

UP757 - The sixty members of the planetary staff who went into rebellion chose Nod as their leader. They worked wholeheartedly for the rebel Prince but soon discovered that they were deprived of the sustenance of the system life circuits. They awakened to the fact that they had been degraded to the status of mortal beings. They were indeed superhuman but, at the same time, material and mortal. In an effort to increase their numbers, Daligastia ordered immediate resort to sexual reproduction, knowing full well that the original sixty and their forty-four modified Andonite associates were doomed to suffer extinction by death, sooner or later. After the fall of Dalamatia the disloyal staff migrated to the north and the east. Their descendants were long known as the Nodites, and their dwelling place as "the land of Nod."

UP758 - The presence of these extraordinary supermen and superwomen, stranded by rebellion and presently mating with the sons and daughters of earth, easily gave origin to those traditional stories of the gods coming down to mate with mortals. And thus originated the thousand and one legends of a mythical nature, but founded on the facts of the postrebellion days, which later found a place in the folk tales and traditions of the various peoples whose ancestors had participated in these contacts with the Nodites and their descendants.

See Genesis 6:1-4.

UP758 - The staff rebels, deprived of spiritual sustenance, eventually died a natural death. And much of the subsequent idolatry of the human races grew out of the desire to perpetuate the memory of these highly honored beings of the days of Caligastia.

UP857 - The pure-line Nodites were a magnificent race, but they gradually mingled with the evolutionary peoples of earth, and before long great deterioration had occurred. Ten thousand years after the rebellion they had lost ground to the point where their average length of life was little more than that of the evolutionary races.

These Nodites became the eighth race to appear on our world. They spread widely, especially toward the north from the Prince's headquarters at Dalamatia, which was located just south of the present confluence of the Tigris and Euphrates rivers. About one hundred and sixty years after the rebellion, the headquarters sank beneath the ocean waters as a result of a great geological upheaval.

The divine plan intended that the world would be made ready for the appearance of a Material Son and Daughter, through select breeding of human stock, and purification of the races. The plan was disrupted by the rebellion. The races had not been purified. When Adam and Eve arrived the world was in great confusion and turmoil.

UP587 - The continuing existence of the Planetary Adam and Eve, together with the pure-line nucleus of the violet race, imparts that stability of growth to Edenic culture by virtue of which it comes to act upon the civilization of a world with the compelling force of tradition. In these immortal Material Sons and Daughters we encounter the last and the indispensable link connecting God with man, bridging the almost infinite gulf between the eternal Creator and the lowest finite personalities of time. Here is a being of high origin who is physical, material, even a sex creature like Urantia mortals, one who can see and comprehend the invisible Planetary Prince and interpret him to the mortal creatures of the realm, for the Material Sons and Daughters are able to see all of the lower orders of spirit beings; they visualize the Planetary Prince and his entire staff, visible and invisible.

UP593 - The result of the gift of the Adamic life plasm to the mortal races is an immediate upstepping of intellectual capacity and an acceleration of spiritual progress. There is usually some physical improvement also. On an average world the post-Adamic dispensation is an age of great invention, energy control, and mechanical development. This is the era of the appearance of multiform manufacture and the control of natural forces; it is the golden age of exploration and the final subduing of the planet. Much of the material progress of a world occurs during this time of the inauguration of the development of the physical sciences, just such an epoch as Urantia is now experiencing. Your world is a full dispensation and more behind the average planetary schedule.

Van was one of the members of the Prince's staff who had remained loyal. He assumed leadership of the other loyal members, and toiled heavily in attempt to recover from the effects of the rebellion.

UP822 - Van told his nearest associates the story of the Material Sons on Jerusem; what he had known of them before ever he came to Urantia. He well knew that these Adamic Sons always lived in simple but charming garden homes and proposed, eighty-three years before the arrival of Adam and Eve, that they devote themselves to the proclamation of their advent and to the preparation of a garden home for their reception.

UP822 - Van divided his volunteers into one hundred companies with a captain over each and an associate who served on his personal staff as a liaison officer, keeping Amadon as his own associate. These commissions all began in earnest their preliminary work, and the committee on location for the Garden sallied forth in search of the ideal spot.

UP823 - When Material Sons, the biologic uplifters, begin their sojourn on an evolutionary world, their place of abode is often called the Garden of Eden because it is characterized by the floral beauty and the botanic grandeur of Edentia, the constellation capital. Van well knew of these customs and accordingly provided that the entire peninsula be given over to the Garden. Pasturage and animal husbandry were projected for the adjoining mainland.

UP825 - In the center of the Garden temple Van planted the long-guarded tree of life, whose leaves were for the "healing of the nations," and whose fruit had so long sustained him on earth. Van well knew that Adam and Eve would also be dependent on this gift of Edentia for their life maintenance after they once appeared on Urantia in material form.

UP826 - When Van and his associates made ready the Garden for Adam and Eve, they transplanted the Edentia tree to the Garden of Eden, where, once again, it grew in a central, circular courtyard of another temple to the Father. And Adam and Eve periodically partook of its fruit for the maintenance of their dual form of physical life.

UP829 - Adam and Eve fell asleep on Jerusem, and when they awakened in the Father's temple on Urantia in the presence of the mighty throng assembled to welcome them, they were face to face with two beings of whom they had heard much, Van and his faithful associate Amadon. These two heroes of the Caligastia secession were the first to welcome them in their new garden home.

UP828 - Adam and Eve arrived on Urantia, from the year A.D. 1934, 37,848 years ago. It was in midseason when the Garden was in the height of bloom that they arrived. At high noon and unannounced,

the two seraphic transports, accompanied by the Jerusalem personnel intrusted with the transportation of the biologic uplifters to Urantia, settled slowly to the surface of the revolving planet in the vicinity of the temple of the Universal Father. All the work of rematerializing the bodies of Adam and Eve was carried on within the precincts of this newly created shrine. And from the time of their arrival ten days passed before they were re-created in dual human form for presentation as the world's new rulers. They regained consciousness simultaneously. The Material Sons and Daughters always serve together. It is the essence of their service at all times and in all places never to be separated. They are designed to work in pairs; seldom do they function alone.

UP583 - A Planetary Adam and Eve are, in potential, the full gift of physical grace to the mortal races. The chief business of such an imported pair is to multiply and to uplift the children of time. But there is no immediate interbreeding between the people of the garden and those of the world; for many generations Adam and Eve remain biologically segregated from the evolutionary mortals while they build up a strong race of their order. This is the origin of the violet race on the inhabited worlds.

UP585 - Usually the violet peoples do not begin to amalgamate with the planetary natives until their own group numbers over one million. But in the meantime the staff of the Planetary Prince proclaims that the children of the Gods have come down, as it were, to be one with the races of men; and the people eagerly look forward to the day when announcement will be made that those who have qualified as belonging to the superior racial strains may proceed to the Garden of Eden and be there chosen by the sons and daughters of Adam as the evolutionary fathers and mothers of the new and blended order of mankind.

UP583 - The plans for race upstepping are prepared by the Planetary Prince and his staff and are executed by Adam and Eve. And this was where your Material Son and his companion were placed at great disadvantage when they arrived on Urantia. Caligastia offered crafty and effective opposition to the Adamic mission; and notwithstanding that the Melchizedek receivers of Urantia had duly warned both Adam and Eve concerning the planetary dangers inherent in the presence of the rebellious Planetary Prince, this archrebel, by a wily stratagem, outmaneuvered the Edenic pair and entrapped them into a violation of the covenant of their trusteeship as the visible rulers of your world. The traitorous Planetary Prince did succeed in compromising your Adam and Eve, but he failed in his effort to involve them in the Lucifer rebellion.

UP840 - Caligastia paid frequent visits to the Garden and held many conferences with Adam and Eve, but they were adamant to all his suggestions of compromise and short-cut adventures. They had before them enough of the results of rebellion to produce effective immunity against all such insinuating proposals. Even the young offspring of Adam were uninfluenced by the overtures of Daligastia. And of course neither Caligastia nor his associate had power to influence any individual against his will, much less to persuade the children of Adam to do wrong.

UP840 - But the fallen Prince was persistent and determined. He soon gave up working on Adam and decided to try a wily flank attack on Eve. The evil one concluded that the only hope for success lay in the adroit employment of suitable persons belonging to the upper strata of the Nodite group, the descendants of his onetime corporeal-staff associates. And the plans were accordingly laid for entrapping the mother of the violet race.

UP841 - For more than five years these plans were secretly matured. At last they had developed to the point where Eve consented to have a secret conference with Cano, the most brilliant mind and active leader of the near-by colony of friendly Nodites. Cano was very sympathetic with the Adamic regime; in fact, he was the sincere spiritual leader of those neighboring Nodites who favored friendly relations with the Garden.

The fateful meeting occurred during the twilight hours of the autumn evening, not far from the home of Adam. Eve had never before met the beautiful and enthusiastic Cano — and he was a magnificent specimen of the survival of the superior physique and outstanding intellect of his remote progenitors of the Prince's staff. And Cano also thoroughly believed in the righteousness of the Serapatatia project. (Outside of the Garden, multiple mating was a common practice.)

Influenced by flattery, enthusiasm, and great personal persuasion, Eve then and there consented to embark upon the much-discussed enterprise, to add her own little scheme of world saving to the larger and more far-reaching divine plan. Before she quite realized what was transpiring, the fatal step had been taken. It was done.

UP842 - The celestial life of the planet was astir. Adam recognized that something was wrong, and he asked Eve to come aside with him in the Garden. And now, for the first time, Adam heard the entire story of the long-nourished plan for accelerating world improvement by operating simultaneously in two directions: the prosecution of the divine plan concomitantly with the execution of the Serapatatia enterprise.

And as the Material Son and Daughter thus communed in the moonlit Garden, "the voice in the Garden" reproved them for disobedience. And that voice was none other than my own announcement to the Edenic pair that they had transgressed the Garden covenant; that they had disobeyed the instructions of the Melchizedeks; that they had defaulted in the execution of their oaths of trust to the sovereign of the universe.

Eve had consented to participate in the practice of good and evil. Good is the carrying out of the divine plans; sin is a deliberate transgression of the divine will; evil is the misadaptation of plans and the maladjustment of techniques resulting in universe disharmony and planetary confusion.

UP843 - It was in the despair of the realization of failure that Adam, the day after Eve's misstep, sought out Laotta, the brilliant Nodite woman who was head of the western schools of the Garden, and with premeditation committed the folly of Eve. But do not misunderstand; Adam was not beguiled; he knew exactly what he was about; he deliberately chose to share the fate of Eve. He loved his mate with a supermortal affection, and the thought of the possibility of a lonely vigil on Urantia without her was more than he could endure.

UP834 - Adamson was the first-born of the violet race of Urantia, being followed by his sister and Eveson, the second son of Adam and Eve. Eve was the mother of five children before the Melchizedeks left — three sons and two daughters. The next two were twins. She bore sixty-three children, thirty-two daughters and thirty-one sons, before the default. When Adam and Eve left the Garden, their family consisted of four generations numbering 1,647 pure-line descendants. They had forty-two children after leaving the Garden besides the two offspring of joint parentage with the mortal stock of earth. And this does not include the Adamic parentage to the Nodite and evolutionary races.

UP847 - When Adam elected to leave the first garden to the Nodites unopposed, he and his followers could not go west, for the Edenites had no boats suitable for such a marine adventure. They could not go north; the northern Nodites were already on the march toward Eden. They feared to go south; the hills of that region were infested with hostile tribes. The only way open was to the east, and so they journeyed eastward toward the then pleasant regions between the Tigris and Euphrates rivers. And many of those who were left behind later journeyed eastward to join the Adamites in their new valley home.

UP844 - The Edenic caravan was halted on the third day out from the Garden by the arrival of the seraphic transports from Jerusem. And for the first time Adam and Eve were informed of what was to become of their children. While the transports stood by, those children

who had arrived at the age of choice (twenty years) were given the option of remaining on Urantia with their parents or of becoming wards of the Most Highs of Norlatiadek. Two thirds chose to go to Edentia; about one third elected to remain with their parents. All children of prechoice age were taken to Edentia. No one could have beheld the sorrowful parting of this Material Son and Daughter and their children without realizing that the way of the transgressor is hard. These offspring of Adam and Eve are now on Edentia; we do not know what disposition is to be made of them.

UP845 - It was while the Edenic caravan was halted that Adam and Eve were informed of the nature of their transgressions and advised concerning their fate. Gabriel appeared to pronounce judgment. And this was the verdict: The Planetary Adam and Eve of Urantia are adjudged in default; they have violated the covenant of their trusteeship as the rulers of this inhabited world.

UP846 - In estimating the results of the Adamic mission on your world, justice demands the recognition of the condition of the planet. Adam was confronted with a well-nigh hopeless task when, with his beautiful mate, he was transported from Jerusalem to this dark and confused planet. But had they been guided by the counsel of the Melchizedeks and their associates, and had they been more patient, they would have eventually met with success. But Eve listened to the insidious propaganda of personal liberty and planetary freedom of action. She was led to experiment with the life plasm of the material order of sonship in that she allowed this life trust to become prematurely commingled with that of the then mixed order of the original design of the Life Carriers which had been previously combined with that of the reproducing beings once attached to the staff of the Planetary Prince.

UP847 - Cain and Sansa were both born before the Adamic caravan had reached its destination between the rivers in Mesopotamia. Laotta, the mother of Sansa, perished at the birth of her daughter; Eve suffered much but survived, owing to superior strength. Eve took Sansa, the child of Laotta, to her bosom, and she was reared along with Cain. Sansa grew up to be a woman of great ability. She became the wife of Sargan, the chief of the northern blue races, and contributed to the advancement of the blue men of those times.

UP851 - After becoming established in the second garden on the Euphrates, Adam elected to leave behind as much of his life plasm as possible to benefit the world after his death. Accordingly, Eve was made the head of a commission of twelve on race improvement, and before Adam died this commission had selected 1,682 of the highest

type of women on Urantia, and these women were impregnated with the Adamic life plasm. Their children all grew up to maturity except 112, so that the world, in this way, was benefited by the addition of 1,570 superior men and women. Though these candidate mothers were selected from all the surrounding tribes and represented most of the races on earth, the majority were chosen from the highest strains of the Nodites, and they constituted the early beginnings of the mighty Andite race. These children were born and reared in the tribal surroundings of their respective mothers.

This event led to the later tradition of women in historic Near East cultures going into a local temple to "sleep with the god" during the spring festival celebrations. This so-called temple prostitution had actual precedent through Adam.

In Babylon all women, rich and poor, once in their lives submitted themselves to a stranger in the temple of Ishtar. The wages earned from this sacred harlotry were dedicated to the mother goddess. The same practice took place among the Amorites, down to the second century AD. In Armenia the noblest families dedicated their daughters to the service of the goddess of fertility, the great Mother goddess. This same tradition, in diluted form, was observed by the Roman vestal virgins who tended the sacred fires on the hearth of Vesta (Greek Hestia), the goddess of hearth and home. The sacred harlotry was also practiced among the Hebrews but severely condemned by their religious leaders. The people served Baal and the Ashterah, Judges 2. Solomon went after the Ashteroth, the goddess of the Phoenicians, I Kings 11:15. The practice was regarded as an abomination, II Kings 23:13.

UP861 - Adamson was 120 years old at this time and had been the father of thirty-two pure-line children of the first garden. He wanted to remain with his parents and assist them in upbuilding the second garden, but he was greatly disturbed by the loss of his mate and their children, who had all elected to go to Edentia along with those other Adamic children who chose to become wards of the Most Highs.

UP861 - A company of twenty-seven followed Adamson northward in quest of these people of his childhood fantasies. In a little over three years Adamson's party actually found the object of their adventure, and among these people he discovered a wonderful and beautiful woman, twenty years old, who claimed to be the last pure-line descendant of the Prince's staff. This woman, Ratta, said that her ancestors were all descendants of two of the fallen staff of the Prince. She was the last of her race, having no living brothers or sisters. She had about decided not to mate, had about made up her mind to die without issue, but she lost her heart to the majestic Adamson. And when she heard the story of Eden, how the predictions of Van and Amadon had really come to pass, and as she listened to the recital of the Garden default, she was encompassed with but a single thought — to marry

this son and heir of Adam. And quickly the idea grew upon Adamson. In a little more than three months they were married.

These events came down into historic memory through *The Gilgamesh Epic* (GE) from Sumeria. The epic was translated by Alexander Heidel, and published by the University of Chicago Press in 1946.

I shall now go on to the consequences of these sad transactions in those far off days.

CHAPTER THIRTEEN

The Biological Disasters

The present biological and cultural status of the human races was drastically damaged by the past actions of our rebellious Planetary Prince two hundred thousand years ago, the sad default of Adam and Eve about thirty-eight thousand years ago, and the subsequent unguided mixing of various racial elements.

In order to more clearly delineate these factors I shall briefly present revelation statements which help us understand this current biological predicament.

I shall offer commentary as appropriate.

The Task of the Prince

750 - The teachers (of the Prince's staff) sought to add conscious social selection to the purely natural selection of biologic evolution. They did not derange human society, but they did markedly accelerate its normal and natural evolution. Their motive was progression by evolution and not revolution by revelation. The human race had spent ages in acquiring the little religion and morals it had, and these supermen knew better than to rob mankind of these few advances by the confusion and dismay which always result when enlightened and superior beings undertake to uplift the backward races by overteaching and overenlightenment.

759 - (At the time of the rebellion) the Caligastia scheme for the immediate reconstruction of human society in accordance with his ideas of individual freedom and group liberties, proved a swift and more or less complete failure. Society quickly sank back to its old biologic level, and the forward struggle began all over, starting not very far in advance of where it was at the beginning of the Caligastia regime, this upheaval having left the world in confusion worse confounded.

The work of the Prince and his staff had continued for 300,000 years from his advent until the time of the rebellion. Racial improvement was by the principle of slow and methodical introduction of higher cultural methods, through social practices, religious instruction, and selective breeding. While untold generations passed among the primitive people they were slowly gaining understanding and acceptance of those higher methods.

The rebellion ruined that immense accomplishment, in both biological and social reversion to previous undisciplined practices. The rebellion did more: it conditioned the attitudes of all subsequent generations. Those defiant attitudes afflict us yet today.

761 - By fifty thousand years after the collapse of the planetary administration, earthly affairs were so disorganized and retarded that the human race had gained very little over the general evolutionary status existing at the time of Caligastia's arrival three hundred and fifty thousand years previously. In certain respects progress had been made; in other directions much ground had been lost.

The Task of Adam and Eve

580 - During the dispensation of a Planetary Prince, primitive man reaches the limit of natural evolutionary development, and this biologic attainment signals the System Sovereign to dispatch to such a world the second order of sonship, the biologic uplifters. These Sons, for there are two of them — the Material Son and Daughter — are usually known on a planet as Adam and Eve.

This natural biological attainment had been reached in spite of the cultural disaster. Therefore it was necessary to continue the program of biological uplift in the face of those severe handicaps. The advent of Adam and Eve could not be beneficially postponed. Furthermore, Adam and Eve offered the possibility of retrieving the great losses incurred from the rebellion. Perhaps the world could climb out of the pit which had been created by defiance against God. They offered planetary hope.

586 - On most of the inhabited worlds the Gardens of Eden remain as superb cultural centers and continue to function as the social patterns of planetary conduct and usage age after age. Even in early times when the violet peoples are relatively segregated, their schools receive suitable candidates from among the world races, while the industrial developments of the garden open up new channels of commercial intercourse. Thus do the Adams and Eves and their progeny contribute to the sudden expansion of culture and to the rapid improvement of the evolutionary races of their worlds. And all of these relationships are augmented and sealed by the amalgamation of the evolutionary races and the sons of Adam, resulting in the immediate upstepping of biologic status, the quickening of intellectual potential, and the enhancement of spiritual receptivity.

593 - This (Adamic) age usually witnesses the completion of the elimination of the unfit and the still further purification of the racial strains; on normal worlds the defective bestial tendencies are very nearly eliminated from the reproducing stocks of the realm.

The failure of the earlier program of racial improvements presented Adam and Eve with a well-nigh-impossible task. They had no training or knowledge of how to effect improvements without that necessary precursor work. They faced

the fact that purification of the races had to be performed while they were accumulating a pool of pure-blood children. Since untold thousands of years were necessary to remove defective and degenerate strains, and the pool of children would accumulate within a much shorter period of time, they faced the appalling prospect of a great lack of proper preparation to continue the uplift program. Furthermore, there was no cohesive planetary regime that could effect purification of the races. No planet had ever experienced such a genetic crisis. There were no precedents to guide them.

No wonder they failed.

593 - The Adamic progeny never amalgamate with the inferior strains of the evolutionary races. Neither is it the divine plan for the Planetary Adam or Eve to mate, personally, with the evolutionary peoples. This race-improvement project is the task of their progeny. The offspring of the Material Son and Daughter are mobilized for generations before the racial-amalgamation ministry is inaugurated.

. . . By the end of the Adamic dispensation on a normal planet the races are practically blended, so that it can be truly proclaimed that "God has made of one blood all the nations," and that his Son "has made of one color all peoples." The color of such an amalgamated race is somewhat of an olive shade of the violet hue, the racial "white" of the spheres.

Both of these designs were violated. Eve's sin and Adam's subsequent default resulted not only in premature mixing of his pure-line sons and daughters with evolutionary stock, but also with inferior strains which had not been purged from the races. And Adam elected to impregnate select women directly in order to upstep the races as much as possible. Both of these actions introduced profound difficulties into our biological heritage.

The Consequences of Rebellion and Default

839 - The Adamic mission on experimental, rebellion-seared, and isolated Urantia was a formidable undertaking. And the Material Son and Daughter early became aware of the difficulty and complexity of their planetary assignment. Nevertheless, they courageously set about the task of solving their manifold problems. But when they addressed themselves to the all-important work of eliminating the defectives and degenerates from among the human strains, they were quite dismayed. They could see no way out of the dilemma, and they could not take counsel with their superiors on either Jerusem or Edentia. Here they were, isolated and day by day confronted with some new and complicated tangle, some problem that seemed to be unsolvable.

839 - Under normal conditions the first work of a Planetary Adam and Eve would be the co-ordination and blending of the races. But on Urantia such a project seemed just about hopeless, for the races, while biologically fit, had never been purged of their retarded and defective strains.

846 - There has been no "fall of man." The history of the human race is one of progressive evolution, and the Adamic bestowal left the world peoples greatly improved over their previous biologic condition. The more superior stocks of Urantia now contain inheritance factors derived from as many as four separate sources: Andonite, Sangik, Nodite, and Adamic.

889 - The modern white peoples incorporate the surviving strains of the Adamic stock which became admixed with the Sangik races, some red and yellow but more especially the blue. There is a considerable percentage of the original Andonite stock in all the white races and still more of the early Nodite strains.

We should not be misled by these remarks. While the human race has progressively evolved, and the Adamic bestowal left us greatly improved, our history also left us greatly retarded in our planetary schedule, and confused in our biological inheritance. This may be seen in our racial heritage.

The races were derived as follows:

Andonite: The original biological race, coming forth from the first human earth couple, Andon and Fonda, about one million years ago.

Sangik: The colored races of red, yellow, blue, orange, green and indigo, who suddenly appeared near the advent of the Planetary Prince five hundred thousand years ago.

Nodite: The race of people who came from breeding of the supermortal staff of the Planetary Prince after the planetary rebellion two hundred thousand years ago.

Adamite: The direct descendants of Adam and Eve, the so-called violet race.

Andite: The blend of the Nodite and Adamite people.

The colored races went various directions. The orange and green were early exterminated. The blue migrated mostly into Europe. The yellow migrated into eastern Asia. Pushed by the yellow man, the red man eventually found his way over the Bering Straight into the Americas about a hundred thousand years ago. The black man drifted into southern Africa.

Successive waves of Adamites and Andites blended with the blue man to create the present day "white" race.

This successive mixture of genetic factors "defiled" the races.

As examples consider:

857 - The pure-line Nodites were a magnificent race, but they gradually mingled with the evolutionary peoples of earth, and before long great deterioration had occurred. Ten thousand years after the rebellion they had lost ground to the point where their average length of life was little more than that of the evolutionary races.

913 - Sex interest and desire were not dominating passions in primitive peoples; they simply took them for granted. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions thus quickened and aroused by the endowment of keener sex consciousness and stronger mating urges.

Later Cultural and Biological Influences

873 - The migratory conquests of the Andites continued on down to their final dispersions, from 8000 to 6000 B.C. As they poured out of Mesopotamia, they continuously depleted the biologic reserves of their homelands while markedly strengthening the surrounding peoples. And to every nation to which they journeyed, they contributed humor, art, adventure, music, and manufacture. They were skillful domesticators of animals and expert agriculturists. For the time being, at least, their presence usually improved the religious beliefs and moral practices of the older races. And so the culture of Mesopotamia quietly spread out over Europe, India, China, northern Africa, and the Pacific Islands.

Note the phrase, "for the time being." As the stocks became diluted among the evolutionary unpurified races this presence gradually deteriorated.

906 - While biologic evolution has proceeded ever upward, much of cultural evolution went out from the Euphrates valley in waves, which successively weakened as time passed until finally the whole of the pure-line Adamic posterity had gone forth to enrich the civilizations of Asia and Europe. The races did not fully blend, but their civilizations did to a considerable extent mix. Culture did slowly spread throughout the world. And this civilization must be maintained and fostered, for there exist today no new sources of culture, no Andites to invigorate and stimulate the slow progress of the evolution of civilization.

This statement is a “tell-all” of the biological program now underway from our celestial Visitors, and the need for a “holy seed” to uplift the racial stocks of the planet. No significant further advances in evolutionary development can take place because no further biological potentials are available in the present populations, except as selective breeding can enhance those potentials. Adam’s seed has run its course, regardless of the path by which it came to us. In spite of direct impregnation of a few select woman, those potentials were curtailed by the inherent biological limitations of those women. Through premature dilution before the violet race had fully mobilized, and inadequate building of an Adamic genetic pool, the dispersal of the small number of his children was not of sufficient genetic strength to effect proper uplift. Just as the evolutionary people had run their biological course before the advent of Adam and Eve, just so has his seed now seen its fullest, but inadequate, development.

Why Selective Breeding?

905 - Biologic evolution and cultural civilization are not necessarily correlated; organic evolution in any age may proceed unhindered in the very midst of cultural decadence. But when lengthy periods of human history are surveyed, it will be observed that eventually evolution and culture become related as cause and effect. (Biological) evolution may advance in the absence of culture, but cultural civilization does not flourish without an adequate background of antecedent racial progression. Adam and Eve introduced no art of civilization foreign to the progress of human society, but the Adamic blood did augment the inherent ability of the races and did accelerate the pace of economic development and industrial progression. Adam’s bestowal improved the brain power of the races, thereby greatly hastening the processes of natural evolution.

While these statements are correct, they may not adequately express the limitations inherent in the premature dilution of the Adamic seed. Culture is dependent on antecedent genetic potentials. Pure savagery cannot build great civilizations. If those genetic potentials do not meet the requirements of the higher levels of intellectual and spiritual development the planet will not be able to advance to full manifestation of the eras of light and life, to the levels intended by God in his creation.

The human races have been shortchanged. Our planetary supervisors are now taking action to correct those drastic mistakes.

Belligerent Strains

As a result of the failure of the Adamic genetic potentials we should regard the present status of the “white” races.

783 - War is an animalistic reaction to misunderstandings and irritations; peace attends upon the civilized solution of all such problems and difficulties. The Sangik races, together with the later deteriorated Adamites and Nodites, were all belligerent. The Andonites were early taught the golden rule, and, even today, their Eskimo descendants live very much by that code; custom is strong among them, and they are fairly free from violent antagonisms.

786 - The nations of Urantia have already entered upon the gigantic struggle between nationalistic militarism and industrialism, and in many ways this conflict is analogous to the agelong struggle between the herder-hunter and the farmer. But if industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry on Urantia are:

1. The strong drift toward materialism, spiritual blindness.
 2. The worship of wealth-power, value distortion.
 3. The vices of luxury, cultural immaturity.
 4. The increasing dangers of indolence, service insensitivity.
 5. The growth of undesirable racial softness, biologic deterioration.
 6. The threat of standardized industrial slavery, personality stagnation.
- Labor is ennobling but drudgery is benumbing.

These factors strongly affect us today. In the latter part of the twentieth century we slid more and more into the perils here warned against. Today greed is rampant. From the sin centers of Las Vegas and Atlantic City, to state lotteries, to use of the commercial vehicle of the stock exchange for wealth attainment, to bondage through exorbitant interest rates, to the accumulation of vast wealth by a few people, we witness this appalling decline. Our spiritual blindness was typified by many abduction investigators in their pursuit of philosophies that concur with the general social perspective. We built suicidal weapons to demonstrate our ability to preserve such madness over other people.

The entire world is mad.

We can follow the path of these genetic elements as they were introduced into the present "white" races.

872 - The purer strains of the violet race had retained the Adamic tradition of peace-seeking, which explains why the earlier race movements had been more in the nature of peaceful migrations. But as the Adamites united with the Nodite stocks, who were by this time a belligerent race, their Andite descendants became, for their day and age, the most skillful and sagacious militarists ever to live on Urantia. Thenceforth the movements of the Mesopotamians grew increasingly military in character and became more akin to actual conquests.

Skillfulness and sagacity in war are not genetic traits to be preserved. The powerful military organizations and death-dealing apparatus we invented in the twentieth century readily demonstrate this. Those genetic traits are eventually suicidal.

889 - The modern white peoples incorporate the surviving strains of the Adamic stock which became admixed with the Sangik races, some red and yellow but more especially the blue. There is a considerable percentage of the original Andonite stock in all the white races and still more of the early Nodite strains.

889 - Although the European blue man did not of himself achieve a great cultural civilization, he did supply the biologic foundation which, when its Adamized strains were blended with the later Andite invaders, produced one of the most potent stocks for the attainment of aggressive civilization ever to appear on Urantia since the times of the violet race and their Andite successors.

This world does not need aggressive civilization. It needs social culture that is respectful. Such genetic strains, which now predominate, must be removed from the human race.

892 - The earlier expansions of the purer violet race were far more pacific than were those of their later semimilitary and conquest-loving Andite descendants. The Adamites were pacific; the Nodites were belligerent. The union of these stocks, as later mingled with the Sangik races, produced the able, aggressive Andites who made actual military conquests.

893 - The Cro-Magnoid blue man constituted the biologic foundation for the modern European races, but they have survived only as absorbed by the later and virile conquerors of their homelands. The blue strain contributed many sturdy traits and much physical vigor to the white races of Europe, but the humor and imagination of the blended European peoples were derived from the Andites. This Andite-blue union, resulting in the northern white races, produced an immediate lapse of Andite civilization, a retardation of a transient nature. Eventually, the latent superiority of these northern barbarians manifested itself and culminated in present-day European civilization.

Our Handicap

578 - The development of civilization on Urantia has not differed so greatly from that of other worlds which have sustained the misfortune of spiritual isolation. But when compared with the loyal worlds of the universe, your planet seems most confused and greatly retarded in all phases of intellectual progress and spiritual attainment.

586 - But while the pure-line children of a planetary Garden of Eden can bestow themselves upon the superior members of the evolutionary races and thereby upstep the biologic level of mankind, it would not prove beneficial for the higher strains of Urantia mortals to mate with the lower races; such an unwise procedure would jeopardize all civilization on your world. Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control.

The current social attitudes of tolerance of racial interbreeding without wisdom is a major threat to the future genetic potentials of the human race.

While the statement suggests that we have it within our power to bring some genetic control, we can see that imminent world disaster through nuclear holocaust, and the activity in our skies denies such actual contribution. The survivors of the nations will be motivated to institute more rigorous standards of interbreeding among racial stocks, but those contributions will not address the fundamental genetic concerns.

592 - The races are purified and brought up to a high state of physical perfection and intellectual strength before the end of this era. The early development of a normal world is greatly helped by the plan of promoting the increase of the higher types of mortals with proportionate curtailment of the lower. And it is the failure of your early peoples to thus discriminate between these types that accounts for the presence of so many defective and degenerate individuals among the present-day Urantia races.

626 - The great handicap confronting Urantia in the matter of attaining the high planetary destiny of light and life is embraced in the problems of disease, degeneracy, war, multicolored races, and multilingualism.

794 - What may be regarded as right in one age may not be so regarded in another. The survival of large numbers of defectives and degenerates is not because they have any natural right thus to encumber twentieth-century civilization, but simply because the society of the age, the mores, thus decrees.

803 - No society has progressed very far when it permits idleness or tolerates poverty. But poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint.

920 - As long as present-day races are so overloaded with inferior and degenerate strains, race intermingling on a large scale would be most detrimental, but most of the objections to such experiments rest on social and cultural prejudices rather than on biological considerations. Even among inferior stocks, hybrids often are an improvement on their ancestors. Hybridization makes for species improvement because of the role of the dominant genes. Racial intermixture increases the likelihood of a larger number of the desirable dominants being present in the hybrid.

921 - After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding.

Promulgation of Degenerate and Defective Stocks

1088 - The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization.

585 - The six evolutionary races are destined to be blended and exalted by amalgamation with the progeny of the Adamic uplifters. But before these peoples are blended, the inferior and unfit are largely eliminated. The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of (now) executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks.

793 - Classes in society, having naturally formed, will persist until man gradually achieves their evolutionary obliteration through intelligent manipulation of the biologic, intellectual, and spiritual resources of a progressing civilization, such as:

1. Biologic renovation of the racial stocks — the selective elimination of inferior human strains. This will tend to eradicate many mortal inequalities.

2. Educational training of the increased brain power which will arise out of such biologic improvement.
3. Religious quickening of the feelings of mortal kinship and brotherhood.

793 - But these measures can bear their true fruits only in the distant millenniums of the future, although much social improvement will immediately result from the intelligent, wise, and patient manipulation of these acceleration factors of cultural progress. Religion is the mighty lever that lifts civilization from chaos, but it is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity.

1207 - For many thousands of years, so the records of Jerusem show, in each generation there have lived fewer and fewer beings who could function safely with self-acting Adjusters. This is an alarming picture, and the supervising personalities of Satania look with favor upon the proposals of some of your more immediate planetary supervisors who advocate the inauguration of measures designed to foster and conserve the higher spiritual types of the Urantia races.

1223 - "Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving race; the urge of angels opposed by the emotions of an animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia."

Preference of the Races

It may be helpful to note possible reasons for the selection of a young American Indian maid in this genetic program.

584 - The race of dominance during the early ages of the inhabited worlds is the red man, who ordinarily is the first to attain human levels of development.

584 - The earlier races are somewhat superior to the later; the red man stands far above the indigo — black — race. The Life Carriers impart the full bestowal of the living energies to the initial or red race, and each succeeding evolutionary manifestation of a distinct group of mortals represents variation at the expense of the original endowment.

725 - As the red men were the most advanced of all the Sangik peoples, so the black men were the least progressive. They were the last to migrate from their highland homes. They journeyed to Africa, taking possession of the continent, and have ever since remained there except when they have been forcibly taken away, from age to age, as slaves.

584 - The evolution of six — or of three — colored races, while seeming to deteriorate the original endowment of the red man, provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race. On Urantia this usual plan of amalgamation was not extensively carried out, and this failure to execute the plan of race evolution makes it impossible for you to understand very much about the status of these peoples

723 - After crossing over to America from China, the northern red man never again came in contact with other world influences (except the Eskimo) until he was later discovered by the white man. It was most unfortunate that the red man almost completely missed his opportunity of being upstepped by the admixture of the later Adamic stock. As it was, the red man could not rule the white man, and he would not willingly serve him. In such a circumstance, if the two races do not blend, one or the other is doomed.

890 - Adam's blood has been shared with most of the human races, but some secured more than others. The mixed races of India and the darker peoples of Africa were not attractive to the Adamites. They would have mixed freely with the red man had he not been far removed in the Americas, and they were kindly disposed toward the yellow man, but he

was likewise difficult of access in faraway Asia. Therefore, when actuated by either adventure or altruism, or when driven out of the Euphrates valley, they very naturally chose union with the blue races of Europe.

884 - The North American Indians never came in contact with even the Andite offspring of Adam and Eve, having been dispossessed of their Asiatic homelands some fifty thousand years before the coming of Adam.

884 - These civilizations were evolutionary products of the Sangiks, notwithstanding that traces of Andite blood reached Peru. Excepting the Eskimos in North America and a few Polynesian Andites in South America, the peoples of the Western Hemisphere had no contact with the rest of the world until the end of the first millennium after Christ. In the original Melchizedek plan for the improvement of the Urantia races it had been stipulated that one million of the pure-line descendants of Adam should go to upstep the red men of the Americas.

The above material shows why there may be preference among the races in the abduction program, and why the “white” race is so predominant in the known accounts.

CHAPTER FOURTEEN

Cleansing The Earth

God will cleanse the earth.
God will renovate this planet.
As Michael stated it:

EBL97: And then the voice in my head said in English . . . We're not here to harm you. We're friends of the earth. One of the reasons we are here is to protect you from yourselves. The atomic bombs are more dangerous than you know. And part of what we do is about them."

I said, "Do you mean to stop wars?"

The voice said "Wars, but more. We have to clean up. There are other reasons, though, you cannot know why we are here . . . that don't concern you right now . . ."

God will remove all the ungodliness. He will clean up this world.
As stated in the ancient *Book of Enoch*:

EN1:9 - And behold! He comes with ten thousand of His holy ones
To execute judgment upon all,
And to destroy all the ungodly.

We now have some idea of the ten thousand holy ones by which he comes. Only we did not believe they were holy. We cast them in the same light as ourselves. How sad.

As stated in the *Urantia Papers*:

UP2081 - Modern secularism has been fostered by two world-wide influences. The father of secularism was the narrow-minded and godless attitude of nineteenth- and twentieth-century so-called science — atheistic science. The mother of modern secularism was the totalitarian medieval Christian church. Secularism had its inception as a rising protest against the almost complete domination of Western civilization by the institutionalized Christian church.

It required a great power, a mighty influence, to free the thinking and living of the Western peoples from the withering grasp of a totalitarian ecclesiastical domination. Secularism did break the bonds of church control, and now in turn it threatens to establish a new and godless type of mastery over the hearts and minds of modern man.

The tyrannical and dictatorial political state is the direct offspring of scientific materialism and philosophic secularism. Secularism no sooner frees man from the domination of the institutionalized church than it sells him into slavish bondage to the totalitarian state. Secularism frees man from ecclesiastical slavery only to betray him into the tyranny of political and economic slavery.

Materialism denies God, secularism simply ignores him; at least that was the earlier attitude. More recently, secularism has assumed a more militant attitude, assuming to take the place of the religion whose totalitarian bondage it onetime resisted. Twentieth-century secularism tends to affirm that man does not need God. But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.

Twentieth century unrest, animosity, unhappiness and incessant warfare attest to the fruits of godless philosophies. As stated by Jesus two thousand years ago:

Matt 24:12 — And because wickedness is multiplied, most men's love will grow cold.

Then, for secular philosophical domination of political, social, and economic policies, we devised weapons to ensure our survival in the face of military power by nations we perceived as enemies. The result was the assurance of world-wide disaster.

But the consequences of godlessness are far reaching.

As stated by Isaiah 2600 years ago:

Isa 5:8 — Woe to those who join house to house, and who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.

Never, in the history of the world, have men enjoyed the material comforts of high technology as we do today, yet never have we felt so alone with neighbors living on every side. We have crowded ourselves together until we have become strangers to one another. Dense populations produce irritations and distractions which inhibit spiritual growth.

Again we were told:

Isa 5:9 — The LORD of hosts has sworn in my hearing: Surely many houses shall be desolate, large and beautiful houses without inhabitant.

Many years ago I commuted between my home in Frederick, Maryland and my employment in Washington, DC. As I read these passages there flashed into my mind a picture of those many large and beautiful houses I drove by every day, sitting unoccupied. The inhabitants would be dead as the result of horrible nuclear radiation. Their houses might survive the devastating blasts of those abominable weapons but they would die in agony. This fact was brought profoundly home when I read verses 24 and 25. The anger of our God was kindled against his people; he stretched out his hand and smote them. The mountains quaked on that great day and the corpses were as refuse in the midst of the streets.

For all this his anger is not turned away and his hand is stretched out still.

I found other statements about the present condition of the earth and God's judgment against it. In Isaiah 24:4-6 I read:

The earth mourns and withers, the world languishes and withers;
the heavens languish together with the earth.

The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant.

Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left.

The entire history of the planet has not witnessed the pollution which curses it today. The rivers and lakes, the great ocean bays, the ocean itself, the lands and the atmosphere all experience widespread pollution.

With our aggressive and militant technologies we raped the planet with total disregard to the long-term consequences upon the earth. We devised a social system to gratify our greed.

In one hundred and fifty years we burned the fossil fuels which God took millions of years to accumulate. We dumped gases into our atmosphere to bring unknown damage to the stratosphere. The atmosphere carries a burden world-wide of sulphur dioxide, nitrous oxide and fluorides which pollute the air and disrupt the stratosphere. The forests of Europe and northeast America are dramatically affected from acid rain. We destroyed the tropical forests which so vitally affect atmospheric stability. We ruined our physical environment.

The great statues and temples of ancient Greece and Rome survived for two thousand years, well into the twentieth century, but now crumble under the attack of our poisoned air. I live thirteen miles from Gettysburg. The monuments and memorials of that great battlefield now also are crumbling under our polluted air.

Over the past hundred years we lost thousands upon thousands of plant and animal species, from song birds, to frogs and reptiles, to tigers and elephants. We destroyed the ecological balance of the world.

Pfiesteria, the "cell from hell" that can change from animal to vegetable and back again, now infests the waters, shores, and bays of North Carolina and the great Chesapeake Bay. The deadly organism was created by flushing hog and chicken manure on our mass-production farms into the rivers and bays. It lives in salt water. Will it spread throughout the entire world, destroying fish as it goes?

Horrible tumors afflict the animal kingdom and man from polluted diets.

Breaking forth wildly about us are unknown diseases. Pestilence in the form of AIDS, Ebola virus, and other forms of deadly afflictions, now reach beyond the power of our healing arts. Africa is rapidly being decimated of its black race.

Ezek 7:15 — The sword is without, pestilence and famine are within; he that is in the field dies by the sword; and him that is in the city famine and pestilence devour.

The earth truly mourns and withers, the whole world mourns under the burden, the skies languish together with the earth.

Men transgressed God's natural laws. They violated the rules for a sanitary, safe and pleasant world. They broke the covenant of care taking established by God. A curse devours the earth; therefore the inhabitants of the earth shall be scorched and few men will be left.

But we did not limit ourselves to biological destruction. Over the past hundred years we promulgated the preservation of biological and mental weakness in the races. A century ago medical science could not maintain defense against the more deadly diseases.

My father came from a large family of ten children. When he was sixteen years of age they were struck by diphtheria. Three of his siblings died. In such manner the physically weaker members of the family were removed from reproduction. While this may be a crude illustration it shows how nature once weeded out physical weakness.

UP890 - Slowly these migrating sons of Eden united with the higher types of the blue race, invigorating their cultural practices while ruthlessly exterminating the lingering strains of Neanderthal stock. This technique of race blending, combined with the elimination of inferior strains, produced a dozen or more virile and progressive groups of superior blue men, one of which you have denominated the Cro-Magnons.

We long ago lost such social influences, but recent society has promoted weakness more aggressively.

Not too many decades ago it was policy to deprive mentally retarded individuals of reproductive capacity, with society recognizing the impact of permitting reproduction of mental defectives. Today we protect and foster such individuals, out of false altruism, to bring deterioration of general social health, and degrada-

tion of mental acuity. We became subject to evil influences to the point that I cannot even speak of these matters without bringing condemnation down upon my head.

UP592 - It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable abnormal and inferior mortals. There exist on even the most normal of the evolutionary worlds sufficient differences between individuals and between numerous social groups to provide for the full exercise of all those noble traits of altruistic sentiment and unselfish mortal ministry without perpetuating the socially unfit and the morally degenerate strains of evolving humanity. There is abundant opportunity for the exercise of tolerance and the function of altruism in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright.

And this is just one illustration of the massive policy sickness that pervades modern society.

UP627 - The second stage of light and life is signaled on the worlds by the arrival of a Life Carrier who becomes the volunteer adviser of the planetary rulers regarding the further efforts to purify and stabilize the mortal race. Thus do the Life Carriers actively participate in the further evolution of the human race — physically, socially, and economically. And then they extend their supervision to the further purification of the mortal stock by the drastic elimination of the retarded and persisting remnants of inferior potential of an intellectual, philosophic, cosmic, and spiritual nature. Those who design and plant life on an inhabited world are fully competent to advise the Material Sons and Daughters, who have full and unquestioned authority to purge the evolving race of all detrimental influences.

We lost our Material Son and Daughter thirty-five thousand years ago. Since that time mankind has drifted, without the divine guidance needed to bring purification and stabilization to the human races. This detrimental decline needs corrective action. Our celestial Visitors are now engaged in the initial steps to effect that correction.

Morality has declined to the point that many men and women no longer can distinguish upright social conduct. Raw sexual gratification has replaced veneration of interpersonal relationships. The principles of honor and respect have been replaced by hatred and fear. This iniquitous attitude has had a devastating impact upon the family, which is crucially important in the maintenance of human culture.

UP943 - Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home — man's supreme evolutionary acquirement and civilization's only hope of survival.

Present social policies are causing a collapse in the marriage institution. Present attitudes are bringing the destruction of family life.

UP765 - Almost everything of lasting value in civilization has its roots in the family. The family was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.

UP939 - Marriage is the mother of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of race perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife.

The post nuclear economic hardships will cause men and women to cling to one another for survival. They will come to great appreciation of the benefits of mutual cooperation. The luxury of today permits them to break the bonds which maintain family life. But the family will once again return to faithful adherence to holy integrity. Under those most dire circumstances men and women will carefully inspect their resources and deployment for physical survival. The extreme crisis will be an effective instrument to stop *perpetuating the socially unfit and the morally degenerate strains of evolving humanity*.

But action must be taken to ensure the sound survival of the human race, and of the biological species which will effect the future ecology of the world. As Jesus said:

If those days had not been shortened no human being would survive.

Nuclear destructions will bring a dramatic revamping of biological species. We do not know the impact atomic radiation may have on mankind. We do not know how it will cleanse the world from the many mutant microorganisms we

have created with our biological experiments. Nor do we know how it will affect the genetic codes of mankind. It may produce permanent alterations in the biological foundations of the human race. Many human weaknesses will be removed strictly out of inability to survive. Only the physically strongest and wisest will survive. Therefore, part of the program of our celestial Visitors today is to preserve species in the face of such dire conditions, and to ensure the quality of the human race. If quality is to be preserved then samples of the human population would be bred on other worlds for a sometime return to this planet to invest the human race with more invigorating genetic qualities.

If we were not the human home of our Creator, if this were just another wandering and wayward planet, of no special interest to anyone in these far flung stretches of empty space, our universe administrators would not spend time on us. They would let us go to perdition.

But that is not the policy of our Creator, whether we are his special home, or just another planet.

UP1319 - Urantia is the sentimental shrine of all Nebadon, the chief of ten million inhabited worlds, the mortal home of Christ Michael, sovereign of all Nebadon, a Melchizedek minister to the realms, a system savior, an Adamic redeemer, a seraphic fellow, an associate of ascending spirits, a morontia progressor, a Son of Man in the likeness of mortal flesh, and the Planetary Prince of Urantia. And your record tells the truth when it says that this same Jesus has promised some time to return to the world of his terminal bestowal, the World of the Cross.

Can you imagine what it must be like to the many worlds of space that this sphere was honored to host the Creator of the universe when he lived as a man, and that the residents then condemned him to die a horrible death on the cross? But even more, that he then rose from the dead, to demonstrate to all creation his power over life and death. Surely, such transactions must be viewed with great sentiment by all the inhabitants of this universe, mortal and immortal.

Now suppose that as part of the process of cleansing our world this same Creator devised a scheme to show the other worlds how he built into man the power to discern right from wrong, and dedication to truth and righteousness, strictly out of their innate sense, without the assurance of actual proof from on high. If he would offer revelation in different and assorted means, from the prophets of old, to the *Urantia Papers* of today, to the direct contacts of recent years, and then ask his people to make decisions for survival based strictly on revelation, and not sure proof from the heavens, and if those people should respond in their hearts and take action to secure themselves in the face of world destruction, and that they then would become shining examples of faith to the worlds of space, how much sentiment would that build on those watching worlds?

And if, in the process of salvaging the better genetic stocks of the world, clandestine celestial operations unfolded in such manner to not force human decisions. The operations had to remain obscure, with only glimpses here and there of purpose. Would we then dare to deny God the wisdom of his actions?

But suppose that the operations of our Visitors were of such nature that they could not help but expose themselves during some episodes. Would mankind not wonder and puzzle over those strange Visitors in the sky? And if, in mercy extension, God should deem it wise to bring to man some information on those operations, would we then not puzzle over the glimpses of revelation he offered, as I now demonstrate in this book? Would that not also be part of revelation?

In such manner God will remove the ungodly. Those who do not know God will not believe in revelations, whether godless scientists or unthinking minds. They will not take necessary actions. They will be lost in the destructions.

Isa 13:9 — Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it.

The survivors of these deadly times will witness to future generations of the power of their faith in God and in his revelations. They will become a noble elite in a process never before demonstrated on any other world.

Isa 35:10 — And the ransomed of the LORD shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Would that not also contribute to the sentiments of the watching worlds of space?

And so God will cleanse this world, to bring it back to holiness and righteousness.

CHAPTER FIFTEEN

Encounter at Buff Ledge

A Case History

This chapter is based on a report by Walter N. Webb in a book with the above title, published by the J. Allen Hynek Center for UFO Studies, Chicago, 1994(EBL). His research was done in 1978 through 1980 for an episode that took place on August 7, 1969. He said this about himself:

EBL(Back Cover):My interest having been sparked by a personal sighting in 1951, I have researched and investigated UFO sighting reports for 42 years (since 1952). I am perhaps best known as the initial investigator of the first widely publicized UFO abduction case, that of Barney and Betty Hill of New Hampshire. (See John G. Fuller's *The Interrupted Journey*, Dial Press, 1966.)

Professionally I served under the late J. Allen Hynek (founder of the Center for UFO Studies) at the Smithsonian Astrophysical Observatory's Optical Satellite Tracking Program in 1957-58. After my duties there, I spent 32 years at Boston's Charles Hayden Planetarium at the Museum of Science as senior lecturer, assistant director, and operations manager. I wrote more than 100 show scripts and also articles for the *Museum of Science Magazine/ Newsletter*.

Over the years I have served four national UFO organizations, three of them as an astronomy consultant. Currently I am Astronomy Consultant for the Mutual UFO Network and a Columnist ("The Night Sky") for the *MUFON UFO Journal*, as well as a Senior Research Associate and Field Investigator for the J. Allen Hynek Center for UFO Studies. I have contributed many articles and case reports to UFO periodicals and other publications, including a chapter in Coral and Jim Lorenzen's *Encounters with UFO Occupants* (Berkley, 1976), six articles for Ron Story's *The Encyclopedia of UFOs* (Doubleday, 1980), and a paper in the MUFON 1988 UFO Symposium Proceedings.

Among my most recent activities, I appeared in MPI Home Video's *Contact UFO: Allen Abductions* (released in 1991) and was a member of the Conference Committee for the Abduction Study Conference held at MIT in June 1992. An article by me on the role of sleep paralysis in bedroom encounters appears in an early 1993 issue of *UFO magazine*.

Webb's report is helpful in many respects, especially for its detail and technical content. In contrast to the accounts offered by Budd Hopkins, who is an artist, or David Jacobs, who is a history professor, or John Mack, who is a psychiatrist, Webb was trained as a scientist and astronomer. Therefore he offers details the other reporters might not recognize as important to a case history. Even more, the account offers elements of revelation which permits insight into the extreme world crisis of today. Therefore, I shall consider it in some depth. While many such reports exist, practical demands limit choices in my presentation.

The case involved two teenagers who were counselors at a girl's private summer camp along the shores of Lake Champlain in Vermont. The case is unique in that it involved a double simultaneous abduction, one male and one female.

The male (pseudonym Michael) consciously remembered early details of the event, but most of the experience on board the celestial craft was buried in his unconscious memory. The female (pseudonym Janet) had only a hazy notion that something unusual had taken place. She did not consciously recall any of the events beyond the initial strange lights and distant object. Webb later elicited the details through a series of hypnotic regression sessions, five for Michael and three for Janet.

After the event the two did not discuss the episode with one another, (they were both terribly confused and upset), except for a passing mention, and within the next few days parted from one another when they left camp. They were not in touch again until the time Webb began his investigation ten years later. Neither was aware of the details of the report from the other during the hypnotic regression.

Opening Events

The following is edited down from Webb's report. This section in his book was a summary combined from the conscious memory of Michael, with some elements elicited under hypnosis. I felt the account carried importance as an illustration of an unusual experience.

The episode began with the two observing a glowing long cigar-shaped object low in the sky over Lake Champlain.

EBL7: Michael noticed a bright starlike object he thought was the planet Venus in the southwest sky. Suddenly the object swung in an enormous arc down to the right, becoming a much larger, elongated object and stopping abruptly at a low elevation in the sky.

He exclaimed: "Wow! Venus is falling!"

The object appeared cigar-shaped, white, and incandescent, as if glowing by its own light rather than reflecting sunlight.

Refer to the reports on the incandescence of the objects in later chapters.

EBL8: Just after the object halted, three bright, white, tiny lights emerged from below the “cigar” near its right end, one at a time. The large object then followed its original trajectory in reverse, grew smaller, and disappeared in seconds.

Refer to other reports for disk objects emerging from the mother ship.

EBL8: The trio of small objects proceeded to maneuver about the western sky, executing zigzag patterns, upward spirals, fluttering motions, descents like falling leaves, and stop-and-go activity. These antics were performed generally in unison and in close formation.

Refer to Jonathan Swift’s description of the “tacking” motion of the Flying Island. Similar impressive acrobatics have been captured by home video cameras, and published on the cable TV networks.

EBL8: Watching with amazement, Michael said the objects gradually moved closer, showing circular shapes. While the objects went through their unbelievable acrobatics, they constantly tilted back and forth and oscillated while in motion. A dome on top and an edge around the middle of each object were alternately exposed and hidden as the objects tilted.

After possibly five minutes of this astounding aerial display, the objects formed a horizontal triangle. The right-hand object appeared largest and nearest the viewers; the left-hand one was farther back; and the middle object was in the rear. At this point the object on the right abruptly departed northward up the lake (to the right) on a straight horizontal path, seemed to slow slightly, curved toward the eastern shore, and vanished behind obscuring trees. Then the one on the left took off southward in level flight, disappearing in about five seconds.

As each disc departed, Michael heard a complex sound like “thousands of different tuning forks” combined with the “squeaking of a helicopter’s rotor detectable at close range.”

The single object left behind hovered around the middle of the lake. Suddenly it started moving in the direction of the witnesses, emitting wavering, vibratory sound composed of various tones and pitches. At that point Michael’s curiosity and awe turned to foreboding. He asked Janet to touch his face to see if the experience could in fact be a dream. They both touched each other. It was not a dream! Michael was becoming frightened because the thing out there “seemed like it was stalking us.”

He said to Janet, “I think we should go.”

Janet’s response was something like, “I don’t know . . . I don’t know . . . I think we should stay.”

The object stopped again for about a minute. Michael noted that the disc's edge was a pulsating band of colored light, moving left to right as if rotating. The band pulsed in synchronization with the sounds and changed color across the spectrum — from purples to blues to greens to reds — but only one hue was visible at a time.

Refer to the following descriptions by Villas-Boas. The change in color is due to the change in energy state of the object, emitting different wavelength light as it shifts energy.

FSO57: After visiting the front of the machine we turned back to the back of it that jutted out more than the front. But before doing this we stood still for a few seconds while the man pointed up to where the enormous saucer-shaped cupola rotated. It turned slowly round and round and was lit up by a greenish fluorescent light which came from I know not where. Despite the fact that it rotated slowly, a noise could be heard as that of a vacuum cleaner sucking in air, a kind of whistle (just like air passing through a lot of little holes, though I did not see any, and am only making a comparison). Later on, when the machine began to take off from the ground, the rotating saucer turned round and round so quickly that it became invisible, so much that only the light could be seen and the brightness increased so that the color changed too, turning from the original shade to a bright red. At the same time there was more noise, showing that there was some relationship between the saucer's speed of rotation and the noise itself, that soon grew into a strong buzz or squeak. I could not make out the reason for such changes, nor can I even now understand what the bright rotating saucer was for but it never stopped turning. Obviously, though, there was some reason for it to be where it was.

Walking to the back of the machine we went by the door once more and, going ahead followed the curve to the back. Right behind, where the tail of an airplane would naturally emerge, there was an oblong piece of metal standing up back to front, crossing the platform. But it was low, no higher than my knee. It was quite easy for me to step over it to get to the other side, and then come back again. As I was doing this. I noticed that there were two reddish lights embedded one on each side of it, at ground level looking like two thick, slanting-out jutting lines. They looked like the head spotlights of a plane, though they didn't twinkle. I believe that the metal slab must have been a kind of rudder to change the ship's direction with. At least that was what I noticed, seeing the thing moving to one side at the very moment the ship which had already stopped still in midair at some height after taking off, suddenly changed direction, just before heading up at a fantastic speed.

The visit to the back of the machine being over, we walked back to the door. My guide pointed to the metal stair and signaled to me to go down it. I obeyed and when I got down I looked up to see if he was coming too, but he was still there. He then pointed to himself, then to the ground, and then in a southerly direction to the sky; he again signaled me to step back, and forthwith disappeared inside the machine. The metal ladder began to shrink, each step fitting into the other like a pile of boards. When it reached the top, the door (which, when open, was part of the floor) began to lift until it fitted right into the wall and so rendered itself invisible. The lights from the metal spurs, the head lights, and those of the rotating saucer got brighter, and this last kept turning round faster and faster. The machine began to lift slowly straight up. At the same time the three legs of the tripod began to lift sideways so that the lower part of each (which tapered, was round and ended in a broader foot) began to fit, or telescope, into the upper part (which was thicker and square). When this was over, the top contrivance entered the bottom of the machine. Finally nothing was to be seen of the legs, and the bottom looked as smooth and polished as if that tripod had never been there at all in the first place. I couldn't see any sign of where the legs had disappeared. These people really knew their business.

The machine kept rising slowly into space till it was a little over 35 meters above the ground. It stopped for a few moments then, while it grew increasingly brighter. The buzz formed by the dislocation of air grew louder and the revolving saucer began to rotate at a terrific speed, while the light turned to many different shades of color, finally settling on a bright red. As this appeared the machine abruptly changed direction by turning unexpectedly and producing a yet larger noise, a kind of 'shock,' and it was then that I noticed what I have called the 'rudder' turn to one side. When this was over, the strange airship darted off suddenly like a bullet southward, holding itself slightly askew, at such a heady speed that it disappeared from sight in a few seconds.

To continue with the description of Michael.

EBL9: Next the object took off straight up, its sound fading as it dwindled to a dot, and then disappeared, all in about three seconds. Michael remembered feeling a sense of relief that at last this incomprehensible spectacle had come to an end. Once again he told Janet: "Let's go." But she was reluctant to leave yet and thought they should wait.

Almost immediately the object reappeared and in another three seconds descended vertically to the same spot over the lake. After stopping momentarily it plunged into the water broadside. Michael said he both saw and heard the resulting splash, which seemed strangely small for such an impact.

The acrobatics and sudden changes in position and velocity seem intended to impress the witnesses. Refer to Daniel Fry's discussion of acceleration and why the occupants would feel no effect. Other reports exist on the entry of disk objects into water. I speculate that they were retrieving water species for transport to a distant world.

EBL9: Instantaneously a steady gale buffeted the dock and three-foot white-capped waves sprang up out of nowhere all over the calm lake surface. At the same time, dogs and cats howled and screamed up and down the lake as if the animals were in pain. The wild scene was unreal and unearthly. Michael recalled hearing the trees behind him on the bluff creaking and branches breaking from the force of the wind, and in order to maintain his own footing on the dock, he said he had to really "lean into it."

Michael turned to Janet and uttered something like, "Did you see that? Do you hear all that? Isn't that amazing? Janet, touch my face. We have to remember this." Touching faces was the only way he could think of to establish some sort of coherent reality in the midst of such a bizarre, dreamlike happening.

After perhaps two or three minutes, the disc emerged with another splash in the same level attitude and hovered momentarily. Instantly, all the disturbances ceased: the wind, waves, and animal noises all stopped at once. The lake was calm again.

The intense energy state of the object would have caused the molecules of the lake water to "explosively separate" as the object entered. The resulting force would have produced perturbations extending far out from the object, similar to the effects of a lightning discharge. In lightning the high energy of the electric current well-nigh instantaneously "explodes" the surrounding atmospheric gas molecules, which are then forced out in bands of energy, producing thunder. This model would explain the excited physical state of the lake, and the creation of wind in the atmosphere. The forces may have produced atmospheric disturbances which hurt the sensitive ears of the animals. The wind probably was due to air pulled down directly above the location of the object and then being forced outward from that location along the surface of the water. (This detail could be helpful to technical analysts attempting to understand the power mechanisms of the objects.)

EBL10: Now the white, glowing object began moving once more and continued its course directly toward the dock. Michael could hear its varied sounds. They seemed to be a vibratory rhythm of low-to-high-pitched noises, with another audible component indicative of something revolving.

Gliding steadily closer, the object executed a little step-like descent without halting and at the same time the sound seemed to lower its pitch. The object crossed the water somewhat above eye level, closing the gap in what Michael estimated was about 15 seconds. "It was unnervingly quick," he said. By now, the witness was really frightened. Looking at Janet, he discovered that she was staring ahead transfixed, unable to speak, "spaced out" in his words.

As the thing neared the dock, its noises decreased still further and the color band rotated at a slower rate. Meanwhile, the bright white luminescence surrounding the entire object weakened so that the translucent dome on top now appeared wholly transparent. At this point two figures "popped up" behind the dome. He could see their arms moving as if controlling something.

The disc came to a stop in front of the stunned observers and hovered within an estimated 60 feet from the end of the dock and roughly 15 to 20 feet above the surface of the lake. The device appeared clear, distinct, and solid against the twilight sky. Possibly 40 to 50 feet across — "as big as a small house," the object's shape was the classic, traditional form, like two curved saucers placed face to face, one on top of the other. Michael could detect rows of square, tile-like plates covering the metallic upper surface. The band of light encircling the object's circumference was now seen to be enclosed within a grass-like, transparent chamber that possessed vertically spaced furrows or indentations, giving the rim a corrugated look. The color band within reminded him of a glowing plasma (electrically charged rarified gas, as in a neon sign).

Michael squinted intently at the two figures peering down at him and Janet. Standing side by side and visible down to their waists, the occupants appeared small. A smooth, hairless head seemed unusually large in proportion to the body and greenish blue in color, while the slightly built humanoid body appeared garbed, from the neck down, in a skintight grayish or silver uniform. The oval, frog like eyes were large and extended, protruding from the sides of the head like goggles. In fact, it crossed the witness's mind that maybe the eyes *were* goggles and a dark area in the center of each might have been a sheen reflecting from the goggles rather than pupils. He thought the face and head, in that case, could have been hidden by a tight covering, part of a complete uniform. He discerned two holes where a nose should have been and a small rounded mouth. The disproportionate head rested upon a rather long, thin neck, although it was impossible to judge the

actual height of the entities since their lower bodies were not visible. He said they looked shorter than he was — possibly about five feet tall. When the beings moved, they did so quickly, appearing “inquisitive . . . frivolous . . . childlike,” according to Michael.

Compare with the reports by William Booth Gill, and Antonio Villas-Boas in later chapters. Villas-Boas used similar terminology for the head of the entities, which he thought was covered by a helmet.

EBL11: Once again Michael turned to Janet and exclaimed: “Janet, look at this! This is incredible!” But she did not respond and continued to stand still in an unnatural pose, her mouth open and her eyes riveted on the object. It was as if she were in some sort of trance or state of suspended animation.

Michael became truly alarmed. In desperation he addressed the entities: “What do you want? Where are you from? Are you going to hurt us?”

It was then that he said he heard a voice talking in his head. It stated in clear English: “We are not here to harm you.”

Totally surprised, Michael blurted out: “What is this? I’ve never done this before.”

The voice in his head replied: “This is what you call telepathy.”

Webb note: At the time the witness was unfamiliar with the word.

Compare with the report by Barney Hill in his description of the entities within the object.

EBL12: Michael looked at his silent companion and asked her: Janet, did you hear that?”

This time she answered by asking Michael if the figures were speaking to them. And then she “spaced out” again, as if she were far away from herself.

The strange conversation between Michael and one of the Visitors continued for several minutes. Michael generally verbalized his questions, and the entity somehow projected a clearly understood voice into his mind.

Michael queried: What are you doing here?”

The voice again reassured the witness that he would not be harmed and should not worry. It explained that their race returned after the first atomic bomb exploded, implying earlier visits to earth and an interest in our atomic tests.

Webb note: This theme was further elaborated during Michael’s hypnosis. The concept of alien concern over nuclear explosions recurs many times in messages going back to the 1950s.

My note: The idea of a “race” returning has two possible explanations: one, answers by the Visitors styled in terms familiar to us or, two, Webb’s interpretation of the remarks made by Michael. Our celestial Visitors are NOT a returning race. They are entities created and employed by a universe administration and have been in existence since the dawn of time. Michael was told that they have been coming here since the beginning of the world.

I shall go into details on their concern over nuclear warfare in a following chapter. I shall also consider other items which come out of this incident.

EBL13: Where are you from?” Michael asked.

The alien answered that they were from far away, and it uttered the name of their home planet or system — a multisyllabic word that Michael could not remember. Apparently, the distance to their system was also mentioned.

When I asked him to describe the mental voice, he told me it spoke in perfect English, was slow and distinct, and possessed a “feminine quality.” At various times during the conversation, Michael said he heard both aliens talking with each other or to others in the background. These exchanges were high-pitched, rapid, and unintelligible. He also had the definite impression the figure on the left in front of him was the one communicating with him.

Suddenly, Michael’s mind could no longer grasp the improbable event before him, and he began to resist. A protective, comfortable feeling of calm and relief descended over him. He remembered thinking at this point he would never believe himself even if he recalled this experience. The whole thing was “totally absurd.” Spontaneously slapping his knee and laughing, Michael thought: “I still don’t believe this.”

At that precise instant, the figure on the left slapped his knee and laughed, tossing his head in the same way! A hand was seen for the first time. The fingers, which may or may not have been gloved, were thick and tapered to pointed tips; the exact number of digits could not be detected.

For a moment Michael thought the mimicry was only his own shadow cast onto the grasslike dome and there really was no one inside the craft after all. But then he recognized that the form had those enormous eyes, and he knew it was not a shadow. He realized it was a little demonstration to prove that the entity was not only physically in front of him but in his mind as well. Meanwhile, the figure on the right was standing still in front of Janet and staring at her constantly, either mimicking her frozen expression or in contact with her mind.

Still, Michael felt the experience was too incredible to accept. Touching his own face, however, brought him back to his senses. He was compelled now to believe this was something real even though he

couldn't explain it. He resigned himself to it and felt peace returning as he and the entity gazed at each other in silence. There was nothing more to say

The two alien figures suddenly dropped out of sight, and within seconds the object advanced to a point very near the dock — perhaps within ten feet — and stopped at a level somewhat above the witnesses' heads.

The beings reappeared in the dome.

Now, as Michael marveled at the sight before him, a strange, gnawing curiosity dominated his thoughts. He wondered what it would be like to be on board, to see what was inside, and to see his visitors more clearly.

These two elements, a) Michael's "protective, comfortable feeling of calm and relief descended over him," and b) the curiosity which suddenly rose within him, probably were induced by the Visitors. Such influence certainly would be a kindness to help him endure the entire experience.

EBL14: As if in response, the entities immediately went below again and, like a shot, the disc darted directly overhead.

Looking up at the bottom of the craft, the witness said he perceived a circular, metallic surface emitting a white glow and covered with the same intersecting seams that divided the object's upper surface. He recalled that the plates slightly overlapped each other and along the edge of each plate were little round indentations, regularly spaced, as if indicating the locations of hidden rivets or points of attachment. As the concentric rows of plates reached the perimeter of the disc, they curved around the edge, becoming smaller in apparent size due to perspective.

This description appears in other reports. The idea of "plates riveted together" is strictly a human interpretation. The flow of high energy electrons or other charged particles in the skin of the craft would require smooth surfaces and prohibit irregularities in the construction.

EBL14: There could be no question, Michael thought, that this mysterious device was constructed. It was no illusion. In a final effort to confirm his opinion, he jumped up to touch the glowing surface, which he estimated was only about ten feet above the dock. But even his six-foot height didn't quite allow his fingers to reach the object. At the peak of Michael's jump, a brilliant, conical beam of white light snapped on in the center of the object. Startled, he dropped back toward the dock. He grabbed Janet by the shoulders and fell on the dock with her. The light shone down on the two prone forms. He lay protectively with his arm across Janet's shoulders.

Refer to similar phrasing by Villas-Boas in his descriptions of the construction of the craft.

EBL14: Once again Michael's newly found courage began to fail him. The bright illumination was unexpected and threatening, and for the first time he entertained the thought that he and Janet were about to be kidnapped. Terrified, he shouted: "We don't want to go!"

He described the beam as "the brightest light . . . and the whitest white I've ever seen." The character of the beam was strange, almost palpable: It seemed like a "mass of liquid light . . . almost physical stuff." Everything stood out in stark detail under the glaring radiance and yet, curiously, when he gazed directly into the source of the light, he could do so without squinting or looking away. Michael added that he could detect no warmth or odor in connection with the illumination.

The beam continued to bathe the witnesses in its brilliance for what seemed to Michael about 10 to 20 seconds, although he was uncertain how long this interval lasted. He began to feel "sort of silly" that nothing was happening and his would-be captors had taken no further action. Michael looked at his hand in the intense light, all the color bleached white from the skin by the bright illumination. Turning the hand over and over, he remembered the light penetrating the skin around the edge of the fingers and hand, silhouetting the bone structure. (This was *not* an x-ray effect but similar to holding the hand in front of a nearby bright light source.) To Michael, it seemed totally incongruous that he could look directly at the source of the illumination without his eyes hurting and yet the light was bright enough to penetrate his skin.

In an effort to shut out the enveloping brilliance, the witness closed his eyes tightly and placed his hands over them. But he could still see, or sense, the light *inside* his head.

Presently, Michael said he perceived a swirling sensation and felt himself losing consciousness. He also experienced impressions of floating upward, "soft lights in a dark place," and hearing various strange, machinelike noises and alien voices conversing among themselves inside his mind.

When Michael became fully aware of his surroundings once again, the object was still hovering overhead, its beam directed downward on the dock as before. Had he actually been unconscious for a few minutes? Or had it been longer? It was now totally dark outside. Janet was lying next to him, still in a daze.

Next he heard car doors slamming and familiar voices, which meant the swimmers and coaches had returned from the swim meet. While most of the campers moved toward their cabins oblivious to the event

occurring below the bluff, Michael stated that he recognized the voices of two 15-year-old swimmers, Susan Middleton and Barbara Bryant (pseudonyms), who had already run down to the bluff, apparently attracted by the object's glow. According to Michael, he heard the girls call out something like, Who's here? What's happening? Wow, look at that!"

Report Details

I shall now list separate items described by Michael and Janet observed while on board the disc and cigar shaped crafts. I shall list each item, with a page reference number. I shall quote phrases or offer descriptive statements. I present other evidence and discussion in later chapters.

Interior of the Disk

EBL99: Using both hands to describe the UFO's interior (but with eyes still closed), Michael proceeded to trace out his darkened surroundings. He and his alien guide — the same being who had communicated with him near the dock — stood next to a large console on an upper deck and just under one edge of the dome. Steps led down to a central lower level that was encircled by a protruding ring of consoles with blinking lights and switches. Once more Michael took note of the glowing band of light in motion around the outer edge of the ship.

Webb did not ask about the central pillar, nor about other items which would have helped us to understand the structure of the craft. Clearly he was unaware of them. Rather he concentrated on details of personal clothing and appearance, seemingly pursuing the beings as creatures from other worlds, again not recognizing that they may have been highly sophisticated and intelligent machines with supernatural powers.

Material and Lighting

EBL58: The curved metal walls glowed with a silvery light.

EBL82: She was lying on a table in a circular, domed, white room that reminded her of an operating room or laboratory. The dome overhead appeared something like a glowing, transparent "skylight."

EBL118: The walls and floors resembled "white stone" and emitted a pale glow.

The "skylight" is due to the transparency of the dome of the craft.

The walls are composed of morontia substances. Refer to Swift's use of the word "adamant."

Wall Openings

EBL116: A portion of the floor “opened before we touched it — just disappeared.”

EBL118: Michael said he and the entity passed through another wall.

EBL118: The guide led Michael through yet another wall into another room.

EBL145: The door appeared to be a flat section of the wall that somehow just opened and closed.

Panels and Displays

EBL103: “. . . there’s this huge board on one of the walls and it’s feeding them back all these numbers and things, not numbers we know, but figures and things. I could see a pulse beat like and lines on a graph.”

“. . . it had one of these things on it that was part graph, part lights . . . all these different curved lines on it moving ‘cross it, different graphs and lights blinking.”

EBL105: Two of the screens displayed moving wave forms; a third, a pattern of blinking lights; another, a grid pattern; and a fifth appears to be similar to a television screen.

EBL117: He described being in the “biggest room I’ve ever seen” with “huge grids of lights and screens at the bottom.”

Note: This may have been the huge control room on the cigar-shaped craft described by Adamski. Adamski gave this description:

ISS46: At the bottom of the steps we entered a large control room, rectangular in shape but with rounded corners. This room, I should say, was about thirty-five by forty-five feet, and something like forty feet in height. Except for two door openings, the walls were entirely covered with colored graphs and charts like those in the Scout, but on a larger scale and more numerous.

Extending along all four sides of the room were three tiers of platforms from which the many instruments could be observed and studied. A master telescope stood on the top platform, and another on the bottom platform. From both of these were electronic extensions to many instruments in other parts of the ship, making it possible, I was told, for these two telescopes to be used from many locations on the ship.

Michael also described multiple tiers of platforms.

Adamski gave this description of a large Scout craft:

ISS89: As I looked around, I saw the familiar bluish-white or diffused light and the same kind of glassy translucently metal walls.

. . . Ahead, a corridor of the same apparent width, with high walls that reached up into the dome, ran straight forward for about one-third of the ship's diameter. Beyond this there seemed to be a central chamber in which I could see a large magnetic pole placed through the center of the ship.

. . . In plan, the ship resembled a wheel. The four corridors were like four spokes leading to the hub or central chamber in which we now stood. The walls ranged twenty to thirty feet from floor to ceiling. They were covered almost entirely by illuminated graphs and charts, over which lines and geometric shapes wove the intricate patterns in continually changing colors that had fascinated me in the small Scout. Beautiful to watch, these held me equally enthralled, although I could understand them no better.

. . . About halfway up around the circular walls ran a delicate metal balcony, reached by a ladder. Above the walls was the translucent dome itself, surmounted by an enormous telescopic lens. Almost the entire floor space was taken up by an equally gigantic lens, at least twice the diameter of the one in the small ship. Around this were four curved benches on which observers could sit and gaze down through space at the planet beneath. But the central magnetic pole, running from floor to dome, dominated the entire chamber. This huge silent rod of power, passing through the two great lenses, contained the secrets we yearn for -- the secrets of interplanetary flight.

The *Urantia Papers* describe the supermortal techniques of communication and concept preservation used in the heavenly realms:

UP289 - The Intelligence Co-ordinators. By virtue of personal contacts with the broadcasters and the reflectors, these "living newspapers" of Havona are instantly conversant with all information passing over the vast news circuits of the central universe. They secure intelligence by the Havona graph method, which enables them automatically to assimilate as much information in one hour of Urantia time as would require a thousand years for your most rapid telegraphic technique to record.

UP503 - 2. Concept recorders. This second group of recorders are concerned with the preservation of concept pictures, idea patterns. This is a form of permanent recording unknown on the material realms, and by this method I could gain more knowledge in one hour of your time than you could gain in one hundred years of perusing ordinary written language.

Elevators

EBL103: Nudged along by the guide's shoulder, Michael said they both got into a "tube," were whisked upward, and then entered a corridor.

EBL119: Michael explained how they got from the small craft to the "elevator" inside the large vessel.

Adamski described an elevator on a very large interplanetary transport:

ISS96: The platform beside which we had stopped (I say "platform," but actually it proved to be a magnetic elevator some fifty feet square) carried people and freight from the bottom to the top of this gigantic carrier ship through an enormous shaft two hundred feet or more in depth. A magnetic pole rose the full height of this shaft, passing through the center of the elevator and, I learned, provided the power and means by which it operated.

This was the first thing -- this and the great shaft rising upward -- that struck me on alighting from the Saucer. Ahead of us was a kind of bridge with side rails that connected the elevator platform to the deck where our Saucer had stopped, for the fifty-foot platform did not completely fill the width of the shaft.

I turned and gazed around me, awed by the majesty and superb construction of this colossal ship. Looking back, I could see, high up above and beyond the dome of our Saucer, the ceiling of the immense chamber through which we had descended. A large set of rails sloped upward and through this ceiling, continuing somewhere in the heights above where the air locks must have been. I could look straight on up to the opening in the mother ship through which we had just come.

As we reached the platform I saw three more floors or deck levels above, and three below, making a total of seven.

Betty Andreasson also described an elevator:

AA43: I'm standing there, and we are slowly, slowly being lowered through a tube. It looks like a -- silvery tube . . . slowly lowering down. We are going down. We are stopping. And one of the beings tells me to get in back of him again. I'm getting in back of him, and the other one's in back of me. And the door is lifting up -- couldn't see the door before.

. . . we went through the door again and into that same area where there's that big round elevator.

I shall now go on to use Webb's report as a basis for discussion of some of the purposes behind their activity.

CHAPTER SIXTEEN

Nuclear Disaster

Throughout their contact with men of earth, our Celestial Visitors have repeatedly warned us of the dangers of nuclear warfare.

EBL96: And then the voice in my head said in English . . . "We're not here to harm you. We're friends of the earth. One of the reasons we are here is to protect you from yourselves. The atomic bombs are more dangerous than you know. And part of what we do is about them."

I said, "Do you mean to stop wars?"

The voice said, "Wars, but more. We have to clean up. There are other reasons, though, you cannot know why we are here . . . that don't concern you right now."

Then I said, "Well, why don't you tell me them? Where are you from? Have you ever been here before?"

And the voice said, "We're friends of earth, and we've been here many times. In fact, we've always been here, that we're from far away also . . . far away. You don't have a place for it in your systems. Wouldn't make any sense to tell you because you couldn't understand."

By "systems" the entity meant conceptual systems. Also, the Visitors may have been attempting to deflect the inquiry, refraining from telling us explicitly of their origin. This prohibition seems designed to not force our decisions. It they named real places we might devote our attention to places and things, rather than to the purpose of "cleaning up" the earth. We now know some of the other reasons. The term "clean up" means a total planetary renovation, from human genetics, to social systems.

EBL58: They said that I could see, that they had to get in touch with the earth . . . like this. And I could see that we were in a craft, and there was a huge craft in front of us and stars all around and darkness.

WW: Are any of the beings with you?

ML: Yes . . . One was talking and one was driving. Janet was on a . . . table.

WW: Janet was in the same room you were?

ML: And the smaller saucer was being driven into this big, huge ship.... And they said that they had been here on earth on and off for as long as we have . . . And . . . we and they were like brothers and sisters . . . But there are not many like us. And that I was going for training, that I should be able to show people.

WW: Show people? Show people what?

ML: *[Long pause]* That . . . we are different than what we think we are. And . . . I would be gone a long time . . . but that it wouldn't matter . . . What I was going to learn might take lifetimes . . . to divulge. What was important was that they were here and I was with them and this was something new . . .

I am sometimes awestruck by the enormous information contained in a few words. This passage is a good example.

“they had to get in touch with the earth . . . like this”

“Like this” meant elusive, without proof to the general population, conducting their activities surreptitiously, while accomplishing their assignments. And yet they provide revelation of the purpose of their activities. Unfortunately, the investigators could not comprehend that the source of all the activity is “religious” and that it goes back to God, the Creator of our universe. This may be the greatest stumbling block to understanding.

“they said that they had been here on earth on and off for as long as we have”

In other words, they have observed the human race as long as it has been in existence. Observed not as some clinical laboratory specimens, but for concern of the course of the human race. Even more, they are not mortal biological beings. Although humanoid in construction, they are highly sophisticated machines, capable of perceiving the feelings, emotions, and thought processes of human beings.

“we and they were like brothers and sisters . . . But there are not many like us.”

Stated otherwise, the universe is one vast kingdom, with all entities and human beings members of that heavenly kingdom as brothers and sisters. But we human beings on this planet are rare. There are not many like us in the universe. Our unique, and dangerous, condition is the reason for their activities.

The nuclear devastations will be extremely dangerous to the survival of the human race. This concern was expressed in all of their major contacts around our planet today.

“And that I was going for training, that I should be able to show people.”

This may be one of the most profound statements from this exercise with Michael and Janet. Our Visitors took him on board to provide him with training in order that he be able to show his fellow human beings the reasons behind all this. They were engaged in a program of planetary salvation, and he was being prepared for his contribution to that end.

Betty Andreasson also was told that she had a special mission. Refer to more detailed discussion in the following chapter.

Our Visitors are not here to obtain "some kind of energy." This was a misinterpretation of "thought transformation" by Michael. They are concerned about the energy stability of the solar system. As stated to Adamski:

ISS68: My son, our main purpose in coming to you at this time is to warn you of the grave danger which threatens men of earth today . . . If mankind on earth should release such power against one another in full warfare, a large part of Earth's population could be annihilated, your soil rendered sterile, your waters poisoned, and the world barren to life for many years to come. It is possible that the body of your planet itself could be mutilated to an extent that would destroy her balance in our galaxy.

One of the most important concerns of our Creator is system stability. Little have our astronomers explored this important element of stellar configurations. We now know that synchronous modes exist in solar system cycles. From the time that Galileo discovered the orbits of the Jovian satellites we learned that those major bodies are in synchronous revolution. Io, Europa, and Ganymede are all in 2:1 ratios, while Callisto is in a ratio of 7:3. In the latter part of the past century we learned that Venus is in synchronous revolution/rotation with our earth, showing the same face to us as she passes between us and the sun. We also now know that Mercury is in a locked revolution-to-rotation cyclic periodicity around the sun of 3:2. Furthermore, the inclination of the planets with respect to the sun follow three discrete positions, within three degrees: a) with their poles fully upright with respect to the ecliptic plane, (Mercury, Venus, and Jupiter); b) at an inclination of twenty-six degrees, (earth, Mars, Saturn, Neptune); or c) flat on their side (Uranus).

As stated by C. S. Lewis in the 1940's:

OSP153: . . . The force or forces behind "Weston," (our secular science), will play a very important part in the events of the next few centuries, and, unless we prevent them, a very disastrous one. . . . The dangers to be feared are not planetary but cosmic, or at least solar, and they are not temporal but eternal. More than this it would be unwise to say.

The "evil ones," of course, are the rebel Planetary Prince and his companion. His influence among mankind is driving us to international disaster.

Although Lewis understood these concerns, he refrained from making more explicit remarks. As he said, *The dangers to be feared are not planetary but cosmic, or at least solar; and they are not temporal but eternal.*" In other words, whatever is going on has the gravest concern for universe administrators.

Jonathan Swift gave the warnings this way (refer to following chapters):

GT214: If any town should engage in rebellion or mutiny, the King hath two methods of reducing them to obedience. The first . . . whereby he can deprive them of the sun and the rain, and consequently afflict the inhabitants with dearth and diseases. And if the crime deserves it, they are at the same time pelted from above with great stones, against which they have no defense, but by creeping into cellars and caves . . . But if they continue obstinate, or offer to raise insurrections, he proceeds to the last remedy . . . which makes a universal destruction of both houses and men.

This statement by Swift is the more remarkable in the fact that he mentions that their only defense is by creeping into cellars and caves. We all have been exposed to the effort of the United States government in the 1950's and early 1960's to get homeowners to build fallout shelters in their basements or cellars. But government agencies quickly came to the realization of the futility of such designs. For those who have toured Mammoth Cave in Kentucky the question invariable comes up: "Would the cave make a good fallout shelter as protection from nuclear warfare?" The tour guides quickly respond that natural air circulation within the cave would carry radioactive debris directly to the inner reaches.

Likewise, as we walk through our cities, we observe curious yellow civil defense signs that direct the way to fall-out shelters in the basements (cellars) of buildings. In addition, the government has spent billions of dollars to provide fallout and bomb protection for the defense services in caves beneath the White House, the hills of Maryland and Virginia, and Norad headquarters in Colorado. That this defense is motivated by protection from pelting above with great stones shows how our planetary supervisors knew of the impending disaster long ago. Swift was told of the events to come, just as were Adamski, Lewis, or the ancient prophets.

Isa 29:6 -- You will be visited by the LORD of hosts with thunder and with earthquake and great noise, with whirlwind and tempest, and the flame of a devouring fire.

Isa 47:14 -- Behold, they are like stubble, the fire consumes them; they cannot deliver themselves from the power of the flame. No coal for warming oneself is this, no fire to sit before!

Jer 51:58 -- "Thus says the LORD of hosts: The broad wall of Babylon shall be leveled to the ground and her high gates shall be burned with fire. The peoples labor for nought, and the nations weary themselves only for fire."

The Babylon in this passage is not the ancient Babylon but a modern Babylon subject to the fire of nuclear destruction.

As Jesus himself warned us:

Matt 24:15-22 -- "So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to take what is in his house; and let him who is in the field not turn back to take his mantle.

And alas for those who are with child and for those who give suck in those days!

Pray that your flight may not be in winter or on a sabbath.

For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.

And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened.

The remark about the sabbath, of course, was a later insertion by some Christian editor to respect the sabbath, unaware of the circumstances of this dire warning.

Rev 8:7 -- The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up.

Rev 17:16 -- And the ten horns that you saw, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her up with fire,

The harlot is that Great Babylon who shall be totally destroyed.

Rev 18:2-7 -- And he called out with a mighty voice, "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird; for all nations have drunk the wine of her impure passion, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich with the wealth of her wantonness."

Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities. Render to her as she herself has rendered, and repay her double for her deeds; mix a double draught for her in the cup she mixed. As she glorified herself and played the wanton, so give her a like measure of torment and mourning. Since in her heart she says, 'A queen I sit, I am no widow, mourning I shall never see,'"

Rev 18:8-10 -- So shall her plagues come in a single day, pestilence and mourning and famine, and she shall be burned with fire; for mighty is the Lord God who judges her." And the kings of the earth, who committed fornication and were wanton with her, will weep and wail over her when they see the smoke of her burning; they will stand far off, in fear of her torment, and say, "Alas! alas! thou great city, thou mighty city, Babylon! In one hour has thy judgment come."

Those are the judgments we must shortly face. That is the reason for the Teachers who now come.

CHAPTER SEVENTEEN

The Cosmic Reserve Corps of Destiny

After his return Michael sat on the dock, somberly taking stock. He had only bits and pieces he could remember, but he knew something important with himself and with Janet had taken place.

EBL111: Then I wonder if Janet remembers anything at all. Then I wonder if they're coming back, and I look up and just [see] stars in the sky.

And I tell myself, maybe I am special. But, no, I'm not special just because it happened to me. I mean, I'm special because it happened to me, but I'm not special because they chose me to have it happen to. It's just that we happened to be there. That's the only reason why I'm special. I'm not a special person; I'm just a regular guy. Just happened to me. Just am a regular guy.

This was Michael's way to rationalize his nagging awareness the he had been chosen for a special task.

Those very few of us who are aware of this "special" calling have often wondered why. We are just regular people. Yet, for reasons we do not fathom, God has asked us to do a job for him.

What is that job? To carry the gospel of the kingdom to the world. Not the gospel of Christianity, nor the gospel of personal salvation. That was done by the Peter and John and Paul two thousand years ago. But rather the gospel of the kingdom of heaven, about our celestial Visitors, and about God's plans for the salvation of this world. And about the personal decisions which must come out of this grave world crisis. That is the gospel needed today. Michael, and Betty Andreasson, and many others were inducted into that Cosmic Reserve Corps.

From the *Urantia Papers*:

UP1257: The reserve corps of destiny consists of living men and women who have been admitted to the special service of the superhuman administration of world affairs.

When human beings are chosen as protectors of planetary destiny, when they become pivotal individuals in the plans which the world administrators are prosecuting, at that time the planetary chief of seraphim confirms their temporal attachment to the seraphic corps and appoints personal destiny guardians to serve with these mortal reserv-

ists. All reservists have self-conscious Adjusters, and most of them function in the higher cosmic circles of intellectual achievement and spiritual attainment.

Mortals of the realm are chosen for service in the reserve corps of destiny on the inhabited worlds because of:

1. Special capacity for being secretly rehearsed for numerous possible emergency missions in the conduct of various activities of world affairs.

2. Wholehearted dedication to some special social, economic, political, spiritual, or other cause, coupled with willingness to serve without human recognition and rewards.

3. The possession of a Thought Adjuster of extraordinary versatility and probable pre-Urantia experience in coping with planetary difficulties and contending with impending world emergency situations.

But these same mortals are little known to their fellows except in those rare social emergencies and spiritual exigencies wherein these reserve personalities function for the prevention of the breakdown of evolutionary culture or the extinction of the light of living truth. On Urantia these reservists of destiny have seldom been emblazoned on the pages of human history.

The reservists unconsciously act as conservators of essential planetary information. Many times, upon the death of a reservist, a transfer of certain vital data from the mind of the dying reservist to a younger successor is made by a liaison of the two Thought Adjusters. The Adjusters undoubtedly function in many other ways unknown to us, in connection with these reserve corps.

(The cosmic reserve corps of universe-conscious citizens on Urantia now numbers over one thousand mortals whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode, but I am forbidden to reveal the real nature of the function of this unique group of living human beings.)

We now know the real nature of the function of this unique group of living human beings.

Some have asked, "What do you mean by living? Living in the days of the presentation of the Urantia Revelation in 1935? Living at the time of the publication of the Papers in 1955? Living today?"

The answer is living today, at the termination of the planetary age, and the time of extreme world crisis. Such universe-conscious citizens are needed now, not at times of social stability in an era of complacent world order.

How did they become universe conscious? By two major paths: Through studious devotion to the *Urantia Papers*, and through induction as related by Michael and Betty Andreasson.

Michael described more than one extraordinary episode. In the following I am unable to penetrate to the specific purpose of each episode, but they all seem to be directed toward his deep mind training in cosmic affairs.

EBL104: Michael said the room was large and circular, and near one intersection of the ceiling and wall there was a big, bubble-like screen. He was seated on a chair that at first resembled the examining table but then tilted and conformed to allow a seated position. It also bore a single, conical, center support. A helmet-like device covering everything but the face was placed on his head; "prongs" projected from this device to points around Michael's face.

ML: Now they're watching something from this helmet, and they're clapping and they're happy. They're amazed.

WW: Well, are they watching something on the helmet or something away from the helmet?

ML: There's a big screen [the bubble-shaped one] . . .

WW: Can you see the screen in front of you?

ML: No. Helmet's too big . . . I know they're looking at this screen because they're looking up. They're not looking at me . . . All I could tell were that different lights and things were coming from it. I tried to turn once . . . And the voice, my friend, said not to worry. I was trying to struggle a little to see what they were looking at.

WW: Was he talking to you verbally or mentally?

ML: Mentally now.

WW: You said there were maybe a hundred figures in there. Were they all doing the same thing, all looking at the screen?

ML: Uh-huh.

WW: Then what happened?

ML: Kind of a long time . . . He said . . . We're willing to show you . . . how to see. And then . . . they took the helmet off. They seemed very pleased. I could see them smiling.

Afterward, the guide led Michael to an empty room. There the alien extended his three-fingered, greenish blue hands toward the captive, palms up. Michael recognized that he should do the same and touched the entity's "wet" hands with his palms down.

Looking into the enormous eyes in front of him, the witness thought, "I wonder what's going to happen next. Am I going to die now?"

The alien's telepathic voice, according to Michael, explained: "It's like dying but, don't worry, it's not dying ever. I'm going to take my hands in your mind. I'm going to take your thoughts. I'm going to lift them up . . . to illuminate your mind."

Our Visitors showed Michael “how to see.” They lifted up his mind. Deep within his unconscious they illuminated his mind, that he might serve his brothers and sisters on this world. They were very pleased that he was able to “learn” so quickly. From Walter and Dave Webb:

EBL66: We had no time to digest what had happened before Michael began to consciously recall a fleeting image: He sees his alien interpreter and is facing a wall of television-like screens.

“It was as if I was being trained on all these different screens,” Michael declared. “I don’t remember where that happened. It was as if I was lying down . . . and I could see myself being given information and being spoken to on all these different screens. All these ‘me’s’ and all these conversations all at once. I don’t remember the conversations . . . I remember being a detached observer and seeing a whole wall of screens. . . . And things happening.”

Michael asserted that the same interpreter on board the UFO appeared with him on all the screens. The two of them, he said, were shown in what he thought were different alien situations. He was unable to recall the specifics of these images.

During the first hypnosis, Michael had alluded to a “training” session:

“I was going for training . . . What I was going to learn might take lifetimes to divulge. “ And on a later occasion, in consciously reviewing his memory of this event, he said he felt as if he had experienced a whole lifetime with them.

As the post hypnosis discussion continued, Dave and I focused upon Michael’s alien guide and his mode of conversation.

The witness explained: “Seems like we were in kind of mind communication. He would say things to me that had just occurred to me that weren’t even questions. He was answering my thoughts . . . Seemed like there was an affinity and I started liking this being more and more for some reason. And then I asked him what would happen to me when I got back. He said that I would be all right. I wouldn’t go crazy.”

Our discussion eventually came back to Michael’s return to the dock. Now he surprised us by claiming that he had retained a conscious memory of a final message of hope and reassurance from his captors.

“I remember at the end,” he reported, “when I was back on the dock, them [his guide] telling me things like, ‘Well, Janet won’t remember this’ and ‘Don’t be frightened about what’s happened to you’ and ‘Don’t worry’ and ‘We love you’ and ‘We care about you’ and ‘Do what you were going to do’ and kind of letting me know everything is all right and that they did care and that nothing bad happened and that

there will be things I won't know. And I can hear them saying this stuff in my head as they were flashing the light on all these kids that were coming out of the cars and flashing the light on all the cabins.

"And then I heard sort of a feminine voice towards the end, too, talking to me and saying that she [Janet] was all right. And then they had raised up, and I heard them in my head say, 'Goodbye, Michael,' and they were gone."

When Michael said *What I was going to learn might take lifetimes to divulge* he did not mean that it would take lifetimes for him to divulge, but that the things he would divulge would have repercussions into future lifetimes of many generations of mankind.

Michael was told he would "show people."

UBL100: And he says . . . [*The entranced subject's voice deepens and becomes authoritative as he assumes the role of the entity.*] "It's quite amazing, you know, that you're still here, asking questions. Something in you won't quit, which is good for us, because we find out more, but it'll be hard for you. There'll be times, you know, when you'll remember us and think that we're evil, that this should never have happened to you. Unfair, you'll say. So much happened in so short a time . . . But try to love, and you will . . ."

[*Resuming his own voice level*] When he talks, I hear him outside now [*that is, audibly*] . . . I feel this fantastic closeness . . . He told me that . . . it would be hard for me because I remember some and I'm still awake . . .

In the episodes illustrated above we see how the communications may lack precise expression. The Visitor may not have formulated the words exactly to catch the nuance of concept. One illustration was "many lifetimes to divulge."

I showed this in a preceding chapter when Michael thought our Visitors were here to obtain "some kind of energy." This was a misinterpretation of "thought transformation" by Michael. This misinterpretation is more vividly demonstrated by the opening episode with Betty Andreasson.

Betty was standing in her kitchen with the Visitors who had *walked through* the outside door. This miracle caused Betty to resort to her Christian beliefs that the Visitors were angels. (As, indeed, they were.) The leader was communicating with her through telepathy, "a transformation of thought," as Betty put it. He stretched out his hand, and she asked him:

AA26: "Do you want something to eat?"

They nodded.

"And so I went and got some food from the refrigerator and a pan from the stove, and I started to cook some meat."

The entities stared at her impassively for a moment, when she received another mental impression.

"And I turned, because they said something to me. And they said, 'We cannot eat food unless it is burned.' And so I started to burn the meat — and they stepped back, astonished over the smoke that was coming up."

The beings then corrected Betty as clearer images formed in her mind.

"And they said, 'But that's not our kind of food. Our food is tried by fire, knowledge tried by fire. Do you have food like that?'"

Betty acknowledged that she did.

Betty went on to describe her deep mind training.

AA120: "It seemed as if he were going deeper inside of me — my mind.

"He says he's going to give me formulas. And he says until man finds those and understands those, he will not give any others.

"He says my race won't believe me until much time has passed — our time . . . They love the human race. They have come to help the human race. And, unless man will accept, he will not be saved, he will not live . . . All things have been planned. Love is the greatest of all. They do not want to hurt anybody — but because of great love, they said, because of great love, they cannot let man continue in the footsteps that he is going . . . It is better to lose some than to lose all . . . They have technology that man could use . . . It is through the spirit, but man will not search out that portion.

"Man must understand many of the natural things on earth . . . If man will just study nature itself, he will find many of the answers that he seeks . . . Within fire are many answers, within ashes — within the highest of the high and the lowest of the low are many answers . . . Man will find them through the spirit. Man is not made of just flesh and blood . . . It would be easy to hand them to us, but that would show that we are not worthy to receive those. The knowledge is sought out through the spirit, and those that are worthy are given . . . Those that are pure of heart, that seek with earnestness will be given . . . Energy is 'round about man that he does not know. It is the simplest form of energy. It is within the atmosphere — this atmosphere . . . It has all been provided for him . . . Many riddles will be given . . . Those that are wise will understand . . . Those that seek will find . . . They must remain hidden in this way because of the corruption — the corruption that is upon the earth . . . If they are revealed outright, man would use it. *[Sigh]* He is telling me of different things, of what is going to take place, what is

going to happen — they are going to come to the earth . . . Man is going to fear because of it . . . Many are going to be astonished . . . Yet many are not going to be afraid because they have overcome fear.”

Betty continued to interpret and repeat the mental impressions that the staring entity was transmitting to her mind. (We wondered about its literal accuracy in light of the earlier misinterpreted “burned meat” incident.)

“He says that he has had others here . . . Many others have locked within their minds, secrets . . . He is locking within my mind certain secrets [*sigh*] . . . They will be revealed when the time is right. . . . Again he is putting his hand up on my shoulders. And he is saying, “Go, child, now, and rest.”

I shall now discuss the elements of these statements by Betty.

He says he’s going to give me formulas.

Those formulas are not scientific secrets, nor secular recipes for material power, nor economic techniques for wealth and fortune. They are formulas of destiny, the methods by which God accomplishes his purpose in the face of man’s defiance against him.

He says my race won’t believe me until much time has passed — our time . . .

The “much time” expressed here is not centuries, but a few decades while God’s agents mature to his destiny program. The recruiting of human beings, and the emerging in their minds to his service requires time — much time. Then, under the most severe extremes of social stress, many will turn their hearts to God. They will come looking for answers. That is the time for which the members of the Cosmic Reserve Corps have been prepared.

They love the human race. They have come to help the human race. And, unless man will accept, he will not be saved, he will not live . . .

This is a critical and primary principle of the coming decisions. Unless men are willing to turn back to God, to the source of all creation, and to come to a devout relationship with him, and to his purpose, the human race will be doomed.

All things have been planned. Love is the greatest of all. They do not want to hurt anybody — but because of great love, they said, because of great love, they cannot let man continue in the footsteps that he is going . . . It is better to lose some than to lose all . . .

If God is to bring the maximum good to all mankind he cannot let things continue as they now are. He must cleanse the planet. As Michael was told, our Visitors are here to “clean up.”

The terrible losses among mankind will reduce the human race. It is better to lose some than to lose all. One of the tasks of our Visitors is to bring this to our conscious minds, and the decisions we must make, as God's children, if we are to help salvage the world.

It is through the spirit, but man will not search out that portion.

A vast majority of men and women today do not know what it means to have a living relationship with God. Without that connection through the spirit man will be lost, to the salvage of this planet, and to eternity.

Many riddles will be given . . . Those that are wise will understand Those that seek will find.

This book is designed to unfold the riddles, to bring to others the secrets locked into the minds of those who were called to this task.

They must remain hidden in this way because of the corruption — the corruption that is upon the earth. If they are revealed outright, man would use it.

The deep corruptions within the heart of man would pervert God's purpose if that purpose had been made known prematurely. Selfishness, self-centered concerns, greed, and power ambitions would have completely destroyed the program of planetary salvation.

They are going to come to the earth . . . Man is going to fear because of it . . . Many are going to be astonished . . . Yet many are not going to be afraid because they have overcome fear.

This remark goes back to revelation Jesus gave us two thousands years ago.

Matt 24:30-31 -- Then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

God's true people will not fear, but those who do not know God will cry in dread.

He says that he has had others here . . . Many others have locked within their minds, secrets . . . He is locking within my mind certain secrets *[sigh]* . . . They will be revealed when the time is right. . .

We now know something of the “many others.” Now the time is mature; now the time is ripe.

In the following quotes David Webb is the brother of Walter Webb, but the two investigations of the Bluff Ledge encounter and Betty Andreasson’s experience were unrelated to one another.

The absurdity of the mindless curiosity of men is well illustrated by the questions asked Betty.

DAVID WEBB Are these stars nearby to the sun and the earth?

BETTY Yes, and they are beyond.

DAVID WEBB What do you mean by “beyond”?

BETTY Beyond ours there are others, but they are in a different plane. They’re in a heavier space.

DAVID WEBB What do you mean by “a heavier space”?

BETTY They’re in a heavier space than we are.

JOSEPH SANTANGELO Why are they restricted to some stars and not others?

BETTY Why are we restricted to earth and able to go only to certain stars, and not others?

JOSEPH II SANTANGELO Is that the answer or is that another question?

BETTY That is the answer and the question.

JOSEPH SANTANGELO Betty, do they have enemies as we have enemies?

BETTY There is one planet that is an enemy, and also many men are enemies, only because they do not understand.

That one planet, or course, is us. It is an enemy because of the presence of our fallen Prince, Caligastia, the Devil.

The frustration of godless minds is again illustrated by the continuing questions presented to Betty.

FRED YOUNGREN Can they see the future?

BETTY Definitely.

FRED YOUNGREN Can they tell whether we are going to come up with an answer?

BETTY The answer is here already.

JOSEPH SANTANGELO When will we recognize it in our time?

BETTY When YOU give your heart over.

JOSEPH SANTANGELO Does that mean that each individual being will recognize it at a different period?

BETTY When the heart is given over, each one will see it.

JULES VAILLANCOURT When the heart is given over to what?

BETTY To love and truth.

JOSEPH VAILLANCOURT Does that mean that some people have already seen this since many, many years gone by, and some will never see it?

BETTY Yes, and it is sad, because it was there for all mankind.

FRED YOUNGREN Betty, what is your personal function in revealing this?

BETTY They said that they have chosen me to reveal it because of the initiation, because of going through what I have gone through, because it was planned.

JULES VAILLANCOURT Why were you chosen?

BETTY Because I did not object.

DAVID WEBB Betty, have other people like yourself been involved in being taken on board their craft and examined?

BETTY Yes, but they quiet them. They tell them to be still. It's hidden within them. As time goes by, mysteries are going to be unlocked. These people are very afraid.

DAVID WEBB Did they tell you how many such cases there have been of people being taken on board?

BETTY Many, many, many, many, many. Many, many cases. Many, but only a few have come to the fullness.

By "fullness" Betty meant induction into the Cosmic Reserve Corps. While many people have been abducted for examination, only a "few have come to the fullness."

DAVID WEBB Have some of these people been taken back to the planets of the beings? Have some earth people been taken back?

BETTY Yes, and they're going to return, and people are going to be afraid because of it.

DAVID WEBB Were you taken to their home planet?

BETTY [*Long pause and weak voice*] I was taken to the high place, higher than their home planet.

DAVID WEBB You mean a more important planet?

BETTY It is not a planet, it is a *place*.

By "place" and "high place" Betty meant the headquarters of this universe, the residence of our Creator — Salvington.

JOSEPH SANTANGELO Can he tell us something that we would understand?

BETTY Know yourselves. Please, please, please know yourselves.

FRED YOUNGREN I have a question for Andantio. I want to know if he is familiar with the formulas that were given to you.

BETTY Those formulas are very simple . . . They are the building blocks to a higher way.

JULES VAILLANCOURT What are the walls and barriers that we have to overcome in order to communicate with him?

BETTY Again, [*softly*] know yourself. You think that you know yourselves, but you do not know yourselves. You do not know what you are made up of. You do not know the powers that you possess. You do not know the extensions of love.

FRED YOUNGREN I don't understand what Andantio would have us do in order to better communicate with him. I think he will have to come here if we are going to have better communication. I'd like to understand more about how to bring that about.

BETTY He is here, and that is not his way. You would be in awe; he is just a servant and a messenger.

RAYMOND FOWLER Can he show us some proof that he is really here.

BETTY The world seeks proof. They cannot see with the spiritual eye. Only those that are worthy will see.

RAYMOND FOWLER But man's mind has been so created that in every other area of life, he has to accept or reject what he feels is reality on the basis of some type of proof. Can he understand the limitations and show us some kind of proof?

BETTY He understands the limitations. The proof came long ago and still is—he could do all sorts of tricks, but it would not be his way.

JOSEPH SANTANGELO We're not looking for tricks. We don't want tricks. We're looking for information.

BETTY He knows that you are looking for information.

DAVID WEBB Do you feel that they are messengers of the Lord?

BETTY I believe it now, yes. If I did not believe that they were messengers of the Lord, then I would not give my will over to be used.

Here Betty make a most profound remark. She would not have engaged in any of this exercise if she did not believe it came from her Lord and Saviour, our God.

FRED YOUNGREN Andantio, is there a more favorable time or place to communicate with you?

BETTY (Assuming the personality of the celestial agent): I can communicate with you when you are sitting at work, when you are driving in your car.

FRED YOUNGREN What is the most favorable time and place?

BETTY Time with us is not your time. The place with you is localized. It is not with us. Cannot you see it?

FRED YOUNGREN I still would like to have you come directly to communicate with us telepathically now. Won't you please do that?

BETTY Would the vessel tell the maker what it prefers to have in it?

This cat-and-mouse game continued until it was quite apparent that no further information could be obtained from the quizzical Andantio. It was obvious, too, that he was deliberately blocking our efforts to secure further information from Betty pertaining to the blue book.

The question remained as to whether we had actually communicated with an alien, or with Betty's subconscious mind. But in any event, Betty and her family were in the process of moving to Florida, and reluctantly we decided to call the sessions to a halt.

Well, Raymond Fowler may have been frustrated by the cat-and-mouse game, but who was he to make demands on God?

From this evidence we see how men and woman were recruited into service to their brothers and sisters on this planet. But their knowledge and training must remain buried until God calls.

PART TWO

CONTACTEES

The dividing line between Abductees and Contactees is blurry.

Abductees fit into three general categories:

1. Examined for physical and mental properties only.
2. Examined and used for genetic purposes.
3. Examined and inducted into the Cosmic Reserve Corps

Many Abductees were unconscious of their episodes, until triggered by some external event. Others remembered bits and pieces. Very few, if any, were fully conscious.

Contactees were fully conscious of their events. While Villas-Boas was abducted, and hence might be classified as an Abductee, he had full conscious awareness.

The Contactees were used to provide a reference base for the abductee reports, and the revelation effort. Their episodes occurred very early, soon after the outbreak of reports of our Visitors, in the early 1950's. Jonathan Swift was used to provide an irrefutable reference for many of the details. Since his report was published in 1726 no person today could find recourse in borrowing from others, or deny the validity of the details. The revelation restriction on Swift was his hiding of details in fictional satire.

CHAPTER EIGHTEEN

Flying Islands

In 1726 Jonathan Swift published anonymously his now famous *Travels Into Several Remote Nations of the World*. The book was published under the pseudonym of Lemuel Gulliver, and we know the work today as *Gulliver's Travels*. The *Travels* are in four parts: a first voyage to a land of little people, a second to a nation of giants, a third that is a potpourri of tales, and the final voyage to a country of horses. These stories have provided entertainment, pleasure, and puzzlement for many since their first publication nearly 300 years ago. Although today the *Travels* are considered popularly as a children's classic, scholars have always regarded them as a major work of literary satire. Unfortunately, during the intervening centuries, literary experts have disagreed strongly about the true nature of the satire. As one said:

Gulliver's Travels . . . has been the subject of furious debate among historians, philosophers, and literary critics . . . Writers claiming to do no more than appraise its philosophical content have been driven to paroxysms of denunciation. Somehow the foremost exponent of lucidity in the English Language has left as his chief legacy a grotesque enigma.

Swift recognized the controversial nature of his work. In a letter to Alexander Pope dated Sept. 29, 1725, he said:

I have employed my time, besides ditching in finishing, correcting, amending, and transcribing my *Travels*, in four parts complete, newly augmented and intended for the press, when the world shall deserve them, or rather when a printer shall be found brave enough to venture his ears.

. . . but the chief end I propose to myself in all my labours is to vex the world rather than divert it; and if I could compass that design, without hurting my own person or fortune, I would be the most indefatigable writer you have ever seen, without reading.

Why did Swift generate such controversy? What created such great puzzle for the intervening centuries? Why have literary scholars debated with one another over Swift's work?

The reason is simple. He used satire, a common literary vehicle of his day, to hide revelation. The strange figures and scenes created by Swift sparked great debate. They contained implications that went beyond the scholarly views of his critics.

This fact is easily demonstrated. He exactly described a Flying Saucer but no one, over nearly 300 years, recognized the true shape of his Flying Island. We see what we expect to see.

This fact is a strong exhibit of the profound influence our Planetary Supervisors can have on our understanding, and how they can keep revelation screened from our eyes until a day of revelation.

Swift was part of a program of unfolding revelation but the generations were oblivious to the nature of his strange satire.

Why was the Flying Saucer so important as an instrument of revelation? Because it substantiates and gives intellectual proof of the phenomena which has unfolded in our skies today.

Comparison of Reports from 1726 and 1959

Report #1

Data: Date: June 26, 1959

Time: 6:45 PM

Place: Boianai, Papua, New Guinea

Conditions: Clear

Witness: William Booth Gill

Reported in:

Australian Flying Saucer Review

Vol. 1, No. 1, Dec 1959

"I came out of the dining room after dinner and casually glanced at the sky with the purpose, I suppose, of seeing Venus. Well, I saw Venus but I also saw this sparkling object which was to me peculiar because it sparkled, and because it was very, very bright. . . . The whole thing was most extraordinary. The fact that we saw what appeared to be human beings on it, I think, is the important thing. It is certainly the important and exciting thing to us. They were not noticeable at first. The object came down at about, I should say, four hundred feet, maybe four hundred and fifty feet, perhaps less, maybe three hundred feet. It is very difficult to judge at that time of night and, not having experience in measuring elevation, it is purely guesswork, but as we watched it men came out from this object, and appeared on the top of it on what seemed to be a deck on top of the huge disk. There were four men in all, occasionally two, then one, then three, then four - we noted the various times that men appeared, and then one, two and three ap-

peared and one and two, and then numbers one, three, four and two and so on. And then later all those witnesses who are quite sure that our records were right ...signed their names as witnesses of what we assume was human activity or beings of some sort on the object itself."

"Another peculiar thing about it was this shaft of blue light which emanated from what appeared to be the center of the deck. They would bend forward and appear to manipulate something on the deck, and then straighten themselves up occasionally, would turn around in our direction, but on the whole they were interested in something on the deck. Then from time to time this blue light, rather like a thin spotlight, emanated skywards to stay on for a second or two, and then switch off. I recorded the times that we saw that blue light come on and off for the rest of the night. After all that activity it ascended and remained very high."

"The craft looked like a disk with smaller round superstructures, then again on top of that another kind of superstructure, round, rather like the bridge on a boat. Underneath it had four legs in pairs pointing downward diagonally. These appeared to be fixed, not retractable, and looked the same on the two nights (we observed the phenomenon), rather like tripods. On the second night the pencil beam came on again for a few seconds, twice in succession."

Mr. Gill was questioned concerning the size of the object. He disclaimed ability to make such estimates but said he thought it was thirty-five or forty feet at the bottom, and perhaps twenty feet at the top. He then was asked if he attempted to establish contact with the pilots of the craft.

"We did. As one of them seemed to lean over as though over a rail and look down on us, I waved one hand overhead and the figure did the same, as though a skipper on a boat waving to someone on a wharf. I could not see the rail but he seemed to lean over something with his arms over it. We could see him from just below waist up. Ananias, the teacher, waved both hands overhead and the two outside figures waved back with two arms overhead. Then Ananias and I both waved arms and all four figures seemed to wave back. There was no doubt that the movement made by arms was answered by the figures."

When asked about the reaction of the natives at the signal, Gill replied:

"Surprised and delighted. Small mission boys called out, and everyone beckoned to invite the beings down but there was no audible response, nor expressions discernible on the faces of the men, rather like players on a football field at night."

Gill was asked if they tried other methods of signaling. He stated they used an electric torch.

“Yes, we flashed the light and the object swung like a pendulum, presumably in recognition. When we flashed the light toward it, it hovered, and came quite close toward the ground. We actually thought it was going to land but it did not. We were all very disappointed about that.”

Report #2

Date: Unknown

Time: Unknown

Place: Unknown

Conditions: Clear

Witness: Jonathan Swift

Published in 1726

“The Voyage to Laputa: Book Three of Four Books”

From “Travels to Several Remote Nations of the World” (Now known as “Gulliver’s Travels”)

“The sky was perfectly clear, and the sun so hot, that I was forced to turn my face from it; when all on a sudden it became obscured, as I thought, in a manner very different from what happens by the interposition of a cloud. I turned back and perceived a vast opaque body between me and the sun, moving forwards toward the island (where I stood). It seemed to be about two miles high, and hid the sun six or seven minutes, but I did not observe the air to be much colder, or the sky more darkened, than if I had stood under the shade of a mountain. As it approached nearer over the place where I was, it appeared to be a firm substance, the bottom flat, smooth, and shining very bright from the reflection of the sea below. I stood upon a height about two hundred yards from the shore, and saw this vast body descending almost a parallel with me, at less than an English mile distance. I took out my pocket-perspective, and could plainly discover numbers of people moving up and down the sides of it, which appeared to be sloping, but what those people were doing, I was not able to distinguish.”

“. . . The reader can hardly conceive my astonishment, to behold an island in the air, inhabited by men, who were able (as it should seem) to raise, or sink, or put it into a progressive motion, as they pleased. But not being at that time in a disposition to philosophize upon this phenomenon, I rather chose to observe what course the island would take, because it seemed for a while to stand still. Yet soon after it advanced nearer, and I could see the sides of it, encompassed with several gradations of galleries, and stairs, at certain intervals, to

descend from one to the other. In the lowest gallery, I beheld some people fishing with long angling-rods, and others looking on. I waved my cap ...and my handkerchief towards the island; and upon its nearer approach, I called and shouted with the utmost strength of my voice; and then looking circumspectly, I beheld a crowd gathered to that side which was most in my view. I found by their pointing towards me and to each other, that they plainly discovered me, although they made no return to my shouting.”

Commentary

These two reports are both remarkable in their own right. They describe humanlike creatures occupying strange craft which hover in the air.

They are both even more remarkable in that one is a contemporary report of an alien craft while the other is a story buried in a major piece of satirical literature - yet they agree in many details.

GILL versus SWIFT

Shape of Object

G: “huge disk”

S: “an island in the air”

Swift later gives exact dimensions to show it was a huge disk.

Floating In The Air

G: “hovered”

S: “seemed for a while to stand still”

Motion

G: “the object swung like a pendulum”

“came quite close toward the ground”

“ascended and remained very high”

S: “to raise, or sink, or put it into a progressive motion”

Occupants Look Like Human Mortals

G: “human beings on it”

“there were four men in all”

S: “numbers of people”

“beheld some people”

“a crowd gathered”

Historic Confirmation

Gen 19:1 Two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and bowed himself with his face to the earth,

Heb 13:2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.

Acknowledgment To The Ground Below

G: "I waved one hand overhead and the figure did the same, as though a skipper on a boat waving to someone on a wharf"

S: "I found by their pointing towards me and to each other, that they plainly discovered me, although they made no return to my shouting."

In neither case do they respond to shouting from the ground below.

Purposeful Activity

G: "They would bend forward and appear to manipulate something on the deck, and then straighten themselves up occasionally, would turn around in our direction, but on the whole they were interested in something on the deck."

S: "In the lowest gallery, I beheld some people fishing with long angling-rods, and others looking on."

Appearance

G: "it sparkled, and because it was very, very bright."

S: "the bottom flat, smooth, and shining very bright "

Structure

G: "with smaller round superstructures, then again on top of that another kind of superstructure, round, rather like the bridge on a boat"

S: "encompassed with several gradations of galleries, and stairs, at certain intervals, to descend from one to the other"

Astonishment

G: "The whole thing was most extraordinary"

S: "The reader can hardly conceive my astonishment"

"not being at that time in a disposition to philosophize upon this phenomenon"

These many items show the amazing strength of the parallels between the two accounts. Although there are differences in activity, the time of day, and the circumstances, the similarities are striking.

Importantly, the activity seems designed to bring attention to our Visitors. They produced an event which was written indelibly upon the minds of the witnesses.

Even more, the parallels are so striking that one is led to believe the activities were coordinated over centuries of time to provide these highly illuminating accounts.

The report by Gill can be taken at face value; it is simply the account of an experience contemporary with our own time. The account by Swift cannot be taken at face value. It occurs in a work of satire, always regarded as fiction since it was first published in 1726.

Gill was a graduate of Brisbane University in Queensland, Australia, and ordained as a priest of the Church of England. He had worked on the staff of the Anglican Mission in Papua, New Guinea for thirteen years when the event took place. The phenomenon was observed on several consecutive evenings; thirty-seven witnesses signed affidavits attesting to the event.

CHAPTER NINETEEN

Flying Saucers

The Modern Phenomena

On June 24, 1947 Kenneth Arnold, a businessman from Boise, Idaho, was flying a private airplane near Mt. Rainier, Washington. He observed a formation of objects flying along in a line, which he said looked "like pie plates skipping over water." He reported this incident to the press, which dubbed the objects "flying saucers." With that report the phenomenon was upon us here in the United States.

The term was not original. On January 25, 1878 the *Denison Daily News* of Denison, Texas reported that the preceding day a farmer named John Martin had observed a dark flying object in the shape of a disk cruising across the sky *at a wonderful speed*; he used the word saucer to describe it.

Reports of strange objects in the sky have occurred throughout history. These have been described in various ways, always according to the understanding and vocabulary of the individuals making the reports. They may be flying chariots, flying fire, fireballs, or numerous other assorted designations. During World War II many military pilots reported strange lights in the skies they dubbed "foo fighters" but the phenomenon was so elusive and so irregular that little official notice was given to it.

Then in 1945 human beings on this planet performed an act that raised them to a level of danger never before seen on any world. They exploded the first atomic bombs, and used them destructively to terminate one of their recurrent wars. That year marked a demarcation point in world destiny. We were headed for racial suicide unless action was taken to limit that awesome and horrendous power.

The year 1946 saw numerous reports of strange flying objects, many of them centered in Europe. But it was not until a year later that the United States became conscious of them on a large scale. The observational activity by our celestial Visitors was now in full swing. And a program was underway to enlighten the people of this planet.

The term El Disco is used prevalently in South America. Other geographical regions may use other terms, but the term Flying Saucer is now recognized worldwide. Although it is not always descriptive of observed objects it became a universal term for strange objects in the sky. During the mid-1950's the term UFOs was coined for these Unidentified Flying Objects and is now used by official agencies and serious investigators. But the term Flying Saucer is still held in popular conception.

Swift's Flying Saucer

Swift, in a sense, predicted this phrase in his description of the Flying Island, which he also called a Floating Island.

I desired leave of this Prince to see the curiosities of the island, which he was graciously pleased to grant, and ordered my tutor to attend me. I chiefly wanted to know to what cause in art or in nature it owed its several motions, whereof I will now give a philosophical account to the reader.

The Flying or Floating Island is exactly circular, its diameter 7,837 yards, or about four miles and a half, and consequently contains ten thousand acres. It is three hundred yards thick. The bottom or under surface, which appears to those who view it from below, is one even regular plate of adamant, shooting up to the height of about two hundred yards. Above it lie the several minerals in their usual order, and over all is a coat of rich mould ten or twelve foot deep. The declivity of the upper surface, from the circumference to the centre, is the natural cause why all the dews and rains which fall upon the island, are conveyed in small rivulets towards the middle, where they are emptied into four large basins, each of about half a mile circuit, and two hundred yards distant from the centre.

We could hardly call this a philosophical account. Swift gave exact dimensions.

If we take Swift's dimensions and sketch them to scale we get the object shown in the figure on the opposite page. It has these unique features:

- 1) It is exactly circular.
- 2) It is 7,387 yards in diameter.
- 3) It is 300 yards thick.
- 4) The bottom is flat and smooth, one even regular plate.
- 5) The underside shoots up to a height of 200 yards.
- 6) The upper surface has a declivity from the circumference to the center.

This constitutes a perfect saucer shape.

However, it is truly prodigious in size, containing some 10,000 acres. Hovering over New York City it would span one-third the length of Manhattan Island, and extend from New Jersey west of the Hudson across the East River to Brooklyn. What did Swift intend by these immense dimensions? Nothing in our skies today is reported so large. No one has reported a flying saucer, a flying cloud, a flying cigar or any other object with comparable size. Of course, if he were to describe an island floating in the air, and not offend the sensibilities of his contemporaries, the size should be appropriate to that satirical image.



SWIFT'S FLYING ISLAND



Why did no one recognize Swift's description until now? What is the meaning behind this story written nearly three hundred years ago?

The answer lies in our expectation of the purpose of Swift's story. If we think he was offering satire, we will see only satirical purpose. Then we will interpret according to that mental framework. But if our Planetary Supervisors knew the day would arrive when flying saucers would populate our skies, they then used Swift to provide verification of such descriptions.

Obviously we have a major problem. There must be significance behind Swift's story that has escaped the attention of readers since it was first published in 1726. But even more, this strange story has not come to the eye of modern readers who are acquainted with the saucer phenomenon. It has remained obscure and unknown.

Open to interpretation is the point at which the bottom surface begins to shoot up to a height of 200 yards, or exactly what Swift meant by that statement. He said that the bottom was flat and smooth, one even regular plate of adamant. For the bottom to be one flat, smooth, even, and regular plate Swift may have meant merely that it was without irregularities, protuberances or cavities, without contradicting the slightly convex shape in the proportionally small upward slope.

If the collecting basins for the dews and the rains are on a flat portion of the top surface how far out from the center would that flat portion extend? If the basins were a half-mile in circuit their radii would be approximately 140 yards. If we assume the centers of the basins are 200 yards from the center of the island, the edges of the basins outermost toward the circumference of the island are 340 yards ($200 + 140$) distant from the center of the island. However, if we assume the inner edges of the basins are 200 yards from the center of the island, rather than their centers, the outer edges would be 200 yards plus the diameter of the basins, another 280 yards, or a total of 480 yards, from the center.

Regardless of which approach we use, the distance from the outer edges of the basins to the circumference is still proportionally great. The radial distance from the center of the island to the circumference is approximately 3920 yards. Therefore, the distance from the outer edges of the basins to the circumference would be about 3580 yards in the first case, and 3440 yards in the second. In either case this provides adequate distance for the declivity of the upper surface to catch all the dews and rains, as Swift so aptly put it. Maintaining his requirement of a thickness of 300 yards, with the bottom surface shooting up to match the upper declivity, we obtain the saucer shape.

Swift does not say how the four basins are located with respect to one another on the top surface, but it seems reasonable to place them at the four quadrants, as shown in the drawing.

What did Swift mean by dews and rains? This appears to be a description of a technique for collecting water for the inhabitants of this unusual flying island, certainly a necessity if inhabited by human mortals for extended periods. Or is this part of a satirical context, to be deciphered by some understanding of allusion? Or perhaps merely part of a fantasy invented to satisfy the context?

As I shall show in a following discussion, there is more than mere imagination to Swift's basins, the dews, and the rains.

Was he also satisfying the satirical context when he described the *several minerals in their usual order*? This tells us nothing, since we do not know what those minerals might be, nor their "usual" order, nor their thickness. Swift used the term "mould," a contemporary term to mean the soil in and upon which plants grow.

It may help to summarize the items that agree with modern reports.

- 1) A strange object in the air, not ordinary to our experience.
- 2) The object hovers, or floats, according to the will of its operators. It defies the laws of gravity as we understand them. The object also can ascend or descend, and move horizontally according to intelligent desire.
- 3) The object is disk shaped.
- 4) The object is saucer shaped.
- 5) The object has a central dome.
- 6) The object sparkles brightly, either from the sea below or from its inherent properties, as in many modern reports.
- 7) The object is occupied by creatures that look and act like human beings.

I shall now go on to the opinions expressed by our modern scholarly world on the meaning and purpose of Swift's satire.

Scholarly Opinion

We have a choice of two possibilities:

Either Swift had an experience that led to the flying saucer description, or he invented it from his imagination.

If he invented it we must ask how he came to describe details which so closely parallel modern reports.

Conversely, if the description came from actual experience we must ask why he framed it as he did, as a satire.

That Swift's invention was strange has not gone unnoticed in the scholarly world. In 1937 two professors at Smith College in Northampton, Massachusetts published two articles which dealt with Swift's voyage to Laputa. Both articles appeared in the Oct 1937, Volume II issue of *Annals of Science*. The first article was entitled *The Scientific Background of the Voyage to Laputa*. The second was entitled *Swift's 'Flying Island' in the Voyage to Laputa*.

Marjorie Nicolson was a professor of English; Nora M. Mohler was an associate professor of Physics. They collaborated to probe the sources of Swift's scientific satire, and its influence on English literature. The first article concentrated on the scientific background of Gulliver's visit to the Academies at Lagado, while the second dealt exclusively with the Flying Island.

I shall postpone consideration of the first article because it deals with the larger context of *Gulliver's Travels*. Here I shall examine their study of the Flying Island.

From their research Nicolson and Mohler concluded that previous critics of *Gulliver's Travels* were wrong in arguing no literary source or analogy for the Flying Island. They felt critics previously were at a loss to explain its mechanism and its symbolism because of inadequate investigation of the sources available to Swift. They rejected the view that it was purely imaginary. In their eyes it was not a particularly successful creation of fancy. They believed the Flying Island was dependent upon other sources, more so than other sections of the *Travels*, and that this was not a haphazard or fortuitous piece of fancy but that every detail of its structure and mechanism was drawn carefully and thoughtfully from contemporary science.

However, the two professors were not entirely consistent in their viewpoint. It may be helpful to quote their words from introductory comments:

He (Swift) was a setter of riddles, who knew that full appreciation of his cleverness would appear only when the riddles were solved. "A critic who seeks to explain the . . . significance of *Gulliver's Travels* may be guilty of too much ingenuity, but he cannot fairly be charged with exaggerated curiosity", writes one of the most acute commentators, (Sir Charles Firth, "The Political Significance of *Gulliver's Travels*" from the *Proceedings of the British Academy*, Vol. 9, 1919, page 1), who continues: "He is searching for a secret which Swift tells us is hidden there, and endeavoring to solve riddles which were intended to exercise his wits". Swift expressed the hope that posterity would be curious enough "to consult annals and compare dates", in order to detect the double meaning in his work; he might have gone further, and urged his readers to scrutinize with care his mathematics, to be vigilant whenever figures were introduced, to be on guard, indeed, at every phrase if they would finally succeed in "untwisting all the chains that tie the hidden sound of harmony" of his pattern.

Such analysis is particularly important in solving the puzzle of the complex Flying Island, for magnetism and loadstones, Gilbert and Newton, "flying chariots" and the world in the moon are here welded into a new whole which takes its place as one of the most remarkable pseudo-scientific passages in the literature of the eighteenth century.

These remarks by the two professors are highly curious; they state exactly the thesis of this present analysis. But the conclusions drawn by the two professors are diametrically opposite to mine. They believe Swift drew upon historic or contemporary sources to develop this exceptional work of satire. I propose that he produced the account from actual experience and used those sources to provide a vehicle to hide his true purpose.

Did I not search for a secret which Swift tells us is hidden there, and endeavor to solve riddles which were intended to exercise our wits?

We cannot be accused of being a critic who seeks to explain the . . . significance of *Gulliver's Travels* and also guilty of too much ingenuity, while unfairly charged with exaggerated curiosity.

We cannot engage in exaggerated curiosity for one of the most impressive secrets of all time.

Indeed, *Swift expressed the hope that posterity would be curious enough 'to consult annals and compare dates'*, exactly as I have done, . . . *in order to detect the double meaning in his work.*

Furthermore, I have *gone further, and scrutinized with care his mathematics*, an exercise that no human mortal apparently has published since Swift made known to the world his remarkable, brilliant, and succinct, mathematical description.

I have been *vigilant whenever figures were introduced*, and have been *on guard, indeed, at every phrase if I would finally succeed in 'untwisting all the chains that tie the hidden sound of harmony' of his pattern.*

But this ability is not unrelated to unfolding world events. The world might have drawn up Swift's precise numbers for the Flying Saucer over the past three hundred years, but how would anyone have been able to determine the ingenuity of his description without the modern context of flying saucers? Nicolson and Mohler could not possibly have been able to understand Swift's purpose until flying saucers burst upon our dazzled world. In other words, Swift was used by our Planetary Supervisors to provide information on the contemporary phenomena in our skies.

Nicolson and Mohler had more difficulty in identifying Swift's sources than their remarks imply. That difficulty is emphasized by their very words. In the introductory paragraph they state that:

"Every detail of its structure and mechanism was drawn carefully and thoughtfully from contemporary science"

but in the next paragraph they state that

"The sudden appearance upon this accepted scene of an extra-terrestrial inhabited world is as startling to the reader as to Gulliver. The ultimate source of Swift's imagination of his floating adamantine island will probably never be defined . . ."

That was a dramatic failure in scholarly prophecy. Only the hand of God, unfolding revelation today, has permitted us to demonstrate Swift's ultimate source.

It is curious that these words should have been written such a short time before the current phenomenon broke loose upon our world. Had the two professors waited they may never have written their paper. With celestial visitations reported prevalently in the press the *sudden appearance upon this accepted scene*

of an extra-terrestrial inhabited world may have struck too strong a chord with them. Indeed, Swift's story would have been even more startling with such background.

Nicolson and Mohler mention two possible sources of inspiration for Swift's *flying* or *floating* island.

1) Sir William Temple wrote a series of Essays in which he spoke of England as *this floating island*. At another time Temple made the remark that *Our counsels and conduct were like those of a floating island*, driven one way or the other according to the winds and tides. Swift spent several years with Temple and was his literary executor. He would have been familiar with the terms invented by Temple.

2) Swift was the product of classical training, able to read and write in Latin. He could have been familiar with passages from ancient Latin sources. Perhaps he remembered another adamantine island — the floating island of Delos, *by the blessed gods of Olympus known as the far-seen star of the dark-blue earth*, as it was stated in a fragment from Pindar. Or as Pliny said, *Delos was an island that suddenly sprang up and appeared*. According to legend Delos was an island which strayed about the deep, until the time of the birth of Apollo and Artemis, when it was chained upon four pillars resting on adamant, rising perpendicular from the roots of the earth.

However, Nicolson and Mohler admit that the Floating Island of Laputa does not emerge from the deep; it descends from the heavens, an idea not suggested in the classics.

They then discuss other features of this strange flying apparition. They believed that mention of minerals *in their usual order* would not surprise modern readers, since we now have detailed knowledge of earth crustal structure. In Swift's day this knowledge was just beginning to be formulated and did not have the degree of sophistication we now take for granted. But several papers had been published in the *Philosophical Transactions* of the Royal Society which could have suggested the phrase to Swift. In 1718-19 John Strachey reported observations on strata in coalmines in Somersetshire from which he suggested the general conclusion that the folds of the earth seem to follow regular patterns in the strata of their bowels. In 1725 he expanded on his theory with evidence from other areas, generalizing on the patterns he had found. This material would have been available to Swift in time for him to include such a remark in the description of the flying island. Strachey mentions the layers of the minerals *in their usual order* and covered with *Malt or Loom, and Soil*. The phrasing is strikingly like that used by Swift. The similarity suggests that Swift may have borrowed the phrases for his story.

Before continuing with this story we must next consider additional details of Swift's remarkable Flying Saucer.

CHAPTER TWENTY

The Astronomer's Cave

I continue here with Swift's text:

At the center of the island there is a chasm about fifty yards in diameter, from whence the astronomers descend into a large dome, which is therefore called Flandona Gagnole, or the Astronomers' Cave, situated at the depth of an hundred yards beneath the upper surface of the adamant...

Prominent among reports of objects in our skies today are descriptions of dome shapes. This central protrusion is found in many photographs, and is universally regarded as an inherent part of the objects.

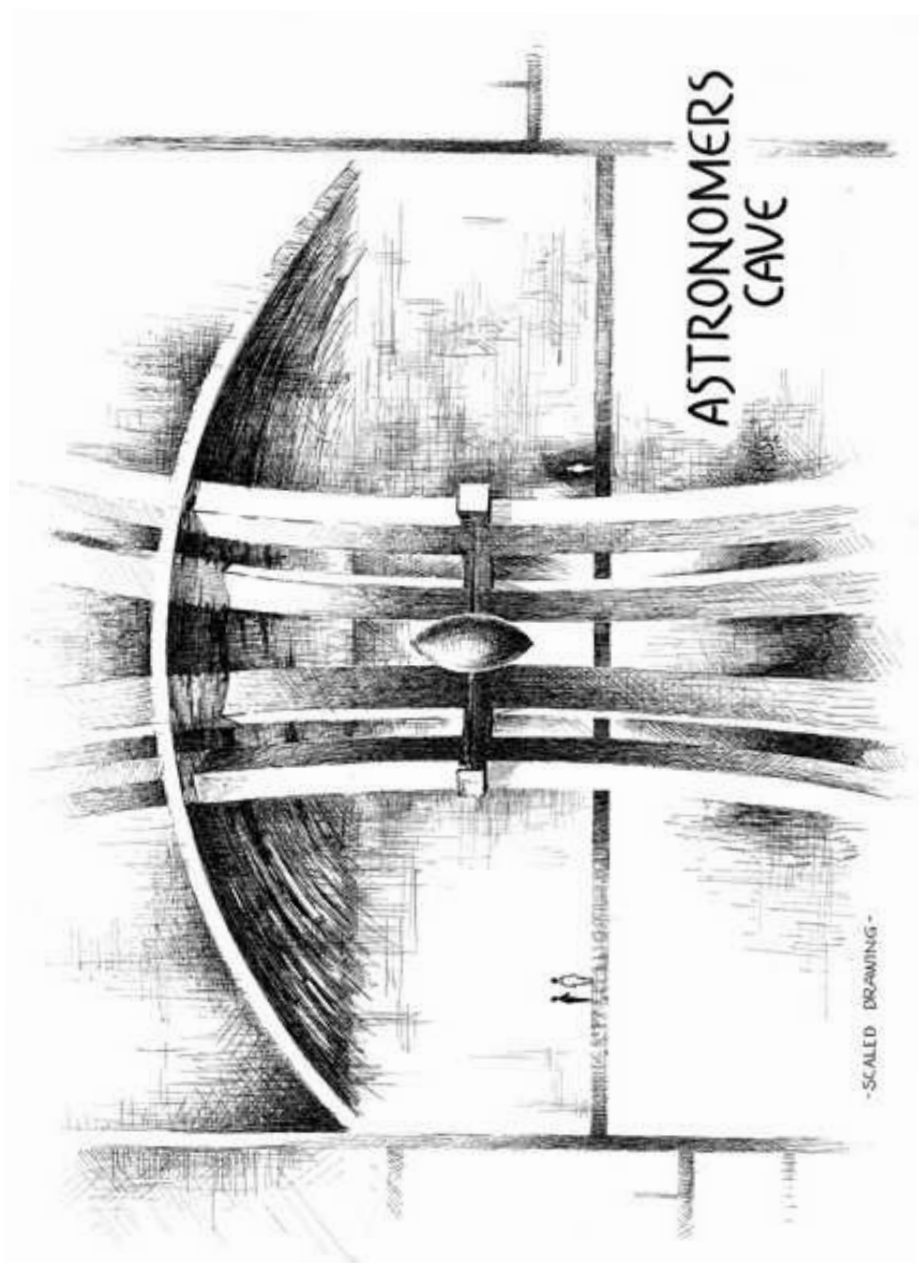
Swift includes this dome as part of the Flying Island.

Again we have an item which matches modern reports but which is altogether too large. The chasm is fifty yards in diameter, or 150 feet across. It is located at a depth of an hundred yards beneath the upper surface. We do not know if the dome or the floor of the Astronomers Cave is one hundred yards down. Weighed against common sense, both in Swift's day, and in our's, that the occupants used this cave for astronomical observation, we should rightly conclude that the dome extended above the surface of the Island. This would agree with scholarly opinion discussed below.

The description points up another factor. Swift's astronomers occupy an area *inside* the flying island. In modern reports intelligent beings also occupy the inside of the flying objects. The large size of the cave matches the large size of the island, although we have not yet considered the total context of Swift's description and his gargantuan dimensions.

The following figure shows Swift's cave, scaled according to his numbers.

Notes on artist's interpretation: In 1968 I commissioned an artist to sketch both the Flying Island and the Astronomer's cave, according to the dimensions provided by Swift. He did well on the Island, except in attempt to show the "mould" which, being only 12 feet thick, is not visible according to scale. For the Cave he did not understand that the dome should be on the upper surface of the Island, and placed it inside. Also the human figures are extra large. When I queried him about them he said they were of heroic size. He was bothered by Swift's unique descriptions. In any case, the reader can get some grasp of the images Swift had in mind.



More From The Scholars

Nicolson and Mohler admitted the passing resemblance of historic descriptions to Swift's strange Island, but that other features of Swift's island are more interesting. As they said, one of those was the Astronomer's Cave as a large chasm located beneath the top surface of the island. They found that the Royal Observatory in Paris had similar architecture. A contemporary account stated that *there is, besides many other rooms for Philosophical uses and purposes, a very deep Cave, having an hundred and threescore and ten steps of descent; wherein many sorts of Experiments are intended to be made, being of that nature, that they require to be remote from the Sun-beams and the open Air.*

The professors failed to draw out the purposes of a deep cave. Men who have worked in deep shafts open to the sky have noted that they can see stars in broad daylight. This visual ability comes about because scattering of sunlight is inhibited in the shaft, making the sky appear darker when viewed straight up. Another benefit of caves in the ground is stability of temperature and humidity; unstable conditions can affect delicate instruments.

We see how Swift could draw upon contemporary sources.

Nicolson and Mohler go on to discuss the adamantine construction of the island, the means of locomotion from a great loadstone mounted in the Astronomer's Cave, and its magnetic properties. The professors used one aspect of the magnetic properties to explain their views of how Swift arrived at the idea of an island that contained such unusual properties.

William Gilbert, 1544-1603, made discoveries in electricity and magnetism he published in *De Magnete, Magneticisque Corporibus, et de Magno Magnete Tellure, Physiologia Nova* in 1600. His cardinal discovery was the magnetic field of the earth with its poles, equator and axis. He was led to this generalization by prolonged experiments with globular magnets, or terrellas as he called them, on which he poised small magnetic needles, finding that, no matter where he placed the needles, they always pointed to the poles. He also learned that the needles could dip, or incline, and thus discovered a property of the earth wherein the magnetic fields do not necessarily follow the surface but arise from the interior of the sphere. Gilbert's terrellas were miniature models of the earth, measuring four to five inches in diameter.

According to Gilbert's own words: *A Terrella, or an orbicular Loadstone, about four inches and 1/2 in Diametre, with the one half immersed in the Centre of a Plane and Horizontal Table; so as to be like a Globe with the Poles in the Horizon.* Seizing upon the parallel between the four and one-half inches diameter of Gilbert's terrellas with their magnetic properties, and Swift's four and one-half mile diameter of the flying island with its magnetic properties, the two professors proposed that Swift borrowed the idea from Gilbert, but merely magnified the inches to miles. However, they were not content with that suggestion but went on to suggest further that perhaps the 7,837 yards for the diameter of the island was

borrowed from current estimates for the diameter of the earth, calculated by Newton to be in the range of 7,832 to 7,846 miles. For this second possibility Swift reduced miles to yards to obtain his dimensions.

According to their theory, Nicolson and Mohler could have it both ways. Swift may have used Gilbert's terrellas as his model for magnetic properties, but Newton's calculated diameter of the earth for his size. In the first case he scaled up from inches to miles; in the second case he scaled down from miles to yards. Indeed, the two professors suggested that perhaps Swift had both sources in mind and merely found a happy coincidence in the numbers. Clearly, the two professors were scratching for explanations.

Their important point was that Swift was visualizing a sphere, and not a disk. As they stated, *In any case, his is a number that points unmistakably to his conception of the Flying Island as a "little earth".*

How unfortunate the results when erudite scholars get their imaginations into high gear.

Here we have an example of how preconceptions determine understanding (or misunderstanding). They quote his phrase *exactly circular* to demonstrate his intent, neglecting the fact that a disk also is *exactly circular*. They used Swift's illustration of the Flying Island moving in tacking motion around Balnibarbi, the homeland of the Laputans. (This illustration was included in early editions of the Travels as Plate IIII, Part III, Page 39.) When viewed from above the disk appears circular. They believed Swift was showing a globe, when actually he was showing the circular disk viewed from above. Certainly, the physics professor could not have been too well trained in mathematics.

The two professors illustrate their theory further from drawings made for later editions of the Travels, showing an island flying in the air, almost globular in appearance, built up of many layers of minerals, terraces, grasses, trees, houses and palaces. From these several factors they believe Swift intended to show a globe, a miniature earth.

Indeed, we admit to a curiosity about Swift's large dimensions of 7,837 yards. We can accept that Swift would choose numbers from contemporary science to arrive at his dimensions. But we cannot accept those numbers as implying a structure that violates his explicit descriptions.

Literary Traditions

The scholarly assessment of Swift's *Voyage to Laputa* would not be complete without some examination of possible literary sources. Nicolson and Mohler review the literary traditions of *cosmic voyages*, and flights of space fancy they feel could have influenced Swift. Traditions of moon voyages can be traced back to the Greek poet Orpheus, and to Lucian, c. AD 150, a Greek rhetorician and satirist, who conceived of the possibility of an inhabited world on the moon. Johannes Kepler may have started the modern trend when his cosmic voyage, *Somnium, seu de Astronomia Lunari*, was published posthumously in 1634. Francis Godwin increased public interest with *The Man in the Moon: Or A Discourse of a*

Voyage Thither, by Domingo Gonsales, published in London in 1638. Also that year John Wilkins published *Discovery of a New World in the Moone*, in which he conceived of a flying chariot. As he wrote: *I doe seriously, and upon good grounds affirme it possible to make a flying Chariot, in which a man may sit, and give such a motion unto it, as shall convey him through the aire. And this perhaps might bee made large enough to carry divers men at the same time, together with foode for their viaticum, and commodities for traffic.*

The range of the popular imagination can be seen in the interest displayed by scientists like Robert Hooke and Sir Christopher Wren who made models of "wings" and "chariots" and who kept up lively intercourse with the ornithologist Francis Willughby and also with Robert Boyle on the nature of the air. Impetus to this popular dream may have been enlivened by the writings of Savinien Cyrano de Bergerac, the famous French soldier and brilliant satirist, (1619-1655). He invented a number of stories of flight to the moon and the sun, satirizing the popular fancy, in which he included irreverent references to biblical tradition. He suggested that Eve accompanied Adam upon his "translation" from this earth by *the Sympathy which still united the half to the whole . . . as the Amber attracts the Straw and the Load-stone turns toward the North*. He developed his ideas in a description of a Flying Horse in which the prophet Elijah made his ascent into heaven. As Cyrano wrote:

Elijah took a piece of Load-stone about two Foot square, which had been melted in a furnace until it became the size of a bowl. "After these preparations," Elijah states, "I got a very light Machine of Iron made, into which I went — and when I was well seated in my place, I threw this Magnetic Bowl as high as I could into the Air. Now the Iron Machine, which I had purposely made more massive in the middle than at the ends, was presently elevated, and in a just Poise, because the middle received the greatest force of Attraction. So then, as I arrived at the place whither my Load-stone had attracted me, I presently threw up my Bowl in the Air over me.

In 1703 David Russen of Hythe published his *Iter Lunare: A Voyage to the Moon*, in which he examined Cyrano more seriously. He insisted that Cyrano's work should not be called a *Comical History* but rather a *Rational History*. In 1709 Bartholomeu Lourenco de Gusmao proposed a device he called the Passarola. He received honor and financial reward when a small model of the proposed machine maintained itself in the air before an astonished audience in the royal audience chamber of King John V of Portugal. Modern historians of flight, some believing he discovered the principle of heavier-than-air machines, while others believing he was a charlatan, have vehemently debated the report. The machine combined both winds and sails, but also held an essential secret, not yet solved, in two large spheres, which operated upon the principle of magnetism. This spectacle of flight, if only for a model, would have been enough to bring it popular attention.

Another popular writer and contemporary of Swift was Daniel Defoe, author of the well-known, *Robinson Crusoe*. In 1705 Defoe turned his attention to the theme of flight, producing three works in rapid succession: *A Journey to the World of the Moon*, *A Letter from the Man in the Moon*, and *The Consolidator*, all published in 1705. In *The Consolidator* Defoe describes a flying machine, but the description is so vague one cannot deduce an exact principle of flight from it. The *Floating Figure*, as Defoe called it,

was a certain Engine formed in the shape of a Chariot, on the Backs of two vast Bodies with extended Wings, which spread about 50 yards in Breadth, compos'd of Feathers so nicely put together, that no Air could pass; and as the Bodies were made of Lunar Earth which would bear on a certain Spirit deposited in a proper quantity, to last out the Voyage; and this Fire so order'd as to move about such Springs and Wheels as kept the Wings in a most exact and regular Motion, always ascendant . . .

In one brief passage Defoe suggests the principle of gravity or of terrestrial magnetism for propulsive purposes:

When this Engine, by help of these Artificial Wings, has raised itself up to a certain height, the Wings are as useful to keep it from falling back into the Moon, as they were before to raise it, and keep it from falling back into this Region again. This may happen from an Alteration of Centers, and Gravity having past a certain Line, the Equipoise changes its Tendency, the Magnetik Quality being beyond it, it inclines of Course, and pursues a Center, which it finds in the Lunar World, and lands us safe upon the Surface."

The statements by Defoe are so brief, and so inexact in meaning, we cannot deduce his intent. He could have been suggesting a principle of flight based on magnetic repulsion and attraction, but we cannot explicitly resolve his description.

In our attempts to understand Swift we must recognize that a context of literature did exist, with high degree of popular appeal. Writers such as Defoe worked on that keen public interest to sell their works. The thesis that those sources may have influenced Swift can be maintained only if Swift had no unique experience and was fabricating his account strictly from imagination. The consequence of Swift's experience was an account of a Flying Island, or more exactly a Flying Saucer, but that experience should not be confused with the popular fancy. Swift could take that popular appeal and write an account which would fit with such fancy, as a vehicle for expressing his experience. Nicolson and Mohler were not unfair to Swift, in spite of their lack of knowledge of his source. As they stated:

While Swift may have picked up scattered hints from his predecessors, . . . his Flying Island nevertheless remains unique in the history of both literature and pseudo-science, both for its size and for the plausibly scientific principle of its motivation. Historians of aviation have admitted to their ranks of pioneers far less ingenious and certainly far less brilliant inventions than this — the first and last flying machine which successfully operated upon the principle of terrestrial magnetism!

While their proposals were neither the first nor the last, they assessed the situation accurately. Nevertheless, in view of their perception it is amazing how two professors, in spite of their cautions about being *on guard*, at every phrase would not succeed in *untwisting all the chains that tie the hidden soul of harmony*. How could they neglect the thickness of 300 hundred yards, and the declivity of the upper surface from circumference to center? This amazing neglect shows how we may strain at academic learning but completely miss the key to understanding. In view of this fact the proposal by Nicolson and Mohler collapses. Their attempts to show contemporary scientific or literary sources for Swift's Flying Island appear for what they truly are — sheer speculation. While the two professors have favored us with considerable research and scholarly expertise their conclusions carry no weight. There is far more to Swift's Flying Island than a feeble attempt on his part to portray a miniature version of our terrestrial planet. We must give full regard to the fact that we can always find parallels in both literature and science if we search diligently. But this does not make them true. Many parallels exist in the real world. We must use our common sense in weighing the soundness of the parallels we propose. We can believe Swift borrowed from literature and science; or we can believe he acquired his descriptions from actual experience. How we believe will depend on our orientations, or intellectual integrity, and our fear of those higher realities. Swift may have, and probably did, borrow from current accounts, in the *Philosophical Transactions* and from other sources, to provide a framework for the Flying Island. But he did not borrow to invent a charming fancy; he borrowed to help veil a most precious secret — an incredible object of celestial origins floating in the air.

Consider Swift's position. If he had contact with Visitors from space what would he do? Would he be under compulsion to tell others? How would it affect his daily psychology? Would he be able to restrain himself? If he told his fellows he had been visited by beings from space what would happen? Would he be committed to a mental institution? How could he otherwise relate his experience? Even more, suppose he was under instruction to leave a record, to provide revelation for the future. Does satire not provide a convenient vehicle for such report? If satire uses allusions to shape thought and portray scenes which cast a different light on reality, does it not also provide a means for recording a most amazing event? Then Swift's exaggeration of size is part of the framework of the allusion. A floating island occupied by men should be sufficiently large to make it self-supporting. The occupants would need water from the dews and the rains.

With soil twelve feet thick and the minerals in the usual order the flying island becomes part of a satire on science, with size appropriate to the setting, but maintaining dimensions to scale so that a discerning reader can draw out the object and recognize it for what it is — a flying saucer. This is a most incredible satire. But Swift does not leave us hanging on these threads. He offers more to show the true meaning of his strange experience.

CHAPTER TWENTY ONE

Propulsion

Swift offered this description of the mechanism behind the aerial motion of his Flying Island:

But the greatest curiosity, upon which the fate of the island depends, is a loadstone of prodigious size, in shape resembling a weaver's shuttle. It is in length six yards, and in the thickest part at least three yards over. This magnet is sustained by a very strong axle of adamant passing through its middle, upon which it plays, and is poised so exactly that the weakest hand can turn it. It is hooped round with an hollow cylinder of adamant, four feet deep, as many thick, and twelve yards in diameter, placed horizontally, and supported by eight adamantine feet, each six yards high. In the middle of the concave side there is a groove twelve inches deep, in which the extremities of the axle are lodged, and turned round as there is occasion.

The stone cannot be moved from its place by any force, because the hoop and its feet are one continued piece with that body of adamant which constitutes the bottom of the island.

By means of this loadstone, the island is made to rise and fall, and move from one place to another. For, with respect to that part of the earth over which the monarch presides, the stone is endured at one of its sides with an attractive power, and at the other with a repulsive. Upon placing the magnet erect with its attracting end towards the earth, the island descends; but when the repelling extremity points downward, the island mounts directly upwards. When the position of the stone is oblique, the motion of the island is so too. For in this magnet the force always acts in lines parallel to its direction.

How well Swift chose his words. The fate of the Island, indeed!

Since Swift had an astute mind, and a way with words, and also had close friends who were members of the Royal Society, it is natural to ask if he expected us to believe him. If the force of the magnet always acts in lines parallel to its direction it must have a magnetic field which reacts to the earth's magnetic field. The earth's field runs from north magnetic pole to south magnetic pole, Thus the earth's magnetic lines are parallel to the earth's surface, not perpendicular to the surface. The huge loadstone would swivel in its socket to come into alignment with the earth's parallel field, resting at right angles to the surface of the Island because its magnetic field would cause it to turn for such parallel alignment. The

loadstone would point in the direction of north and south, not up and down, and not east or west. Any magnetic force acting upon the loadstone, and therefore upon the Island, must be in the direction of that force, The propelling force would cause the Island to move in the direction of north or south, not up or down, and not east or west. Furthermore, the differential of the magnitude of earth's lines of force with altitude would quickly cause the Island to be pulled toward the surface of the earth and immediately made immobile, disregarding gravitational attraction. Hence Swift's scheme cannot be physically real.

What, then, did he mean? Why did he use this impossible scheme to explain the propulsive power of the Island.

We can better recognize Swift's purpose when we compare him against modern reports.

Daniel Fry

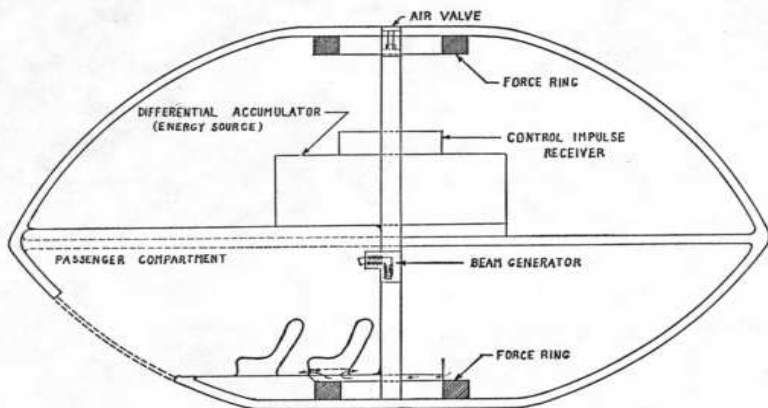
In 1950 Daniel Fry had a highly unusual experience. He was taken for a journey on a remote controlled celestial craft from New Mexico to New York City and back again. As part of that experience the mechanism of the craft was explained to him.

(Fry's publication history is complex. His report has seen several printings and editions, some edited down from those published in the 1950's. I have been unable to obtain a copy of his original. The following text is taken from *They Rode in Space Ships*, Gavin Gibbons, Neville Spearman Limited, London, 1957. My copy is from the Paperback edition, New York, 1967 (TRSS). Apparently Gibbons lifted Fry's text wholesale, with change of person from first to third, and put his own copyright on it. Later editions included *The White Sands Incident*, Best Books, Louisville, 1966, strongly edited, *To Men of Earth*, Merlin Publishing Co., 1973, and a photoreprint of this last edition, *The White Sands Incident*, Horus House Press, Madison, 1992. Although two titles are the same, the contents strongly differ. The Gibbons edition has major segments of text under sections called *Gravity*, *Matter and Mass*, *Space*, *The Quantity C*, and *Time* not found in later editions. I inquired of Fry concerning this printing history but received no answer from him.)

TRSS51: You are seeing the parts of the ship and its mechanism which your mind is capable of grasping. The large drumlike structure just above the central bulkhead is the differential accumulator. It is essentially a storage battery which is capable of being charged from any of a number of natural energy differentials which may be available. By the word "charged" I merely mean that a potential difference is created between two poles of the accumulator. The material of the poles has available free electrons in quantities beyond anything of which you could conceive. The control mechanism allows these electrons to flow through the two force rings which you see at the top and bottom of the craft. You are familiar enough with electrodynamics to know that a moving electron creates a

magnetic field. The tremendous surge of electrons through the force rings produces a very strong magnetic field. Since the direction of and amplitude of flow can be controlled through either ring, and in several paths through a single ring, we can produce a field which is in opposition or in conjunction with any magnetic field through which we wish to travel. This also gives us control of the attitude of the craft with respect to the given field.

All bodies of matter which are in motion have magnetic fields about them for the reason just given: that all matter contains electrons and all electrons in motion produce magnetic fields. The magnetic field of your Earth is very weak in proportion to its gravitational field and it may be difficult for you to understand how acceleration against a strong field can be produced by opposition to a weak one. Just remember what happens when you bring together the "like" or opposing poles of two "permanent" magnets, how the lines of force are pushed outward almost perpendicular to their normal position. So the field of the craft fans out until it intersects sufficient lines of the Earth's field to produce the required propulsion.



INSIDE OF SPACE SHIP DESCRIBED BY DANIEL FRY, PH.D.

A better idea of Fry's craft may be seen in the cross-sectional drawing he made. Although he does not explicitly describe a pole in the center of the craft extending from top to bottom his illustration indicates this pole. However his drawing is mechanistic. It does not show the refined nature of the craft design as indicated by Swift, and in other accounts.

Clearly, ideas of magnetic lines of force for the propelling power of the craft are similar in the Swift and the Fry descriptions. I postpone comparison until I present Adamski's evidence. Fry's statement is technically much more complex, which we should expect in light of our current knowledge.

(I spoke with Fry at a UFO conference in Arkansas in the late 1980's. I recall a remark he made to me: *I don't know if I am the victim or the benefactor*. After several telepathic contacts in the early 1950's no further contacts were made, and he was left to his own devices. This resulted in his acquiring a false PhD degree, and pretending to academic honors which were untrue. I believe Fry's inclinations were known by our Visitors, and became part of a plan to make him look like a fool.)

Antonio Villas-Boas

The following was from the testimony of Antonio Villas-Boas, a Brazilian farmer, given to Dr. Olavo Fontes, MD, in his consulting room in the presence of Jaoa Martins, journalist on February 22, 1958. Dr. Fontes was Professor of Medicine at the National School of Medicine, Rio De Janeiro, Brazil. The account was published by Carol and Jim Lorenzen in *Flying Saucer Occupants*, Signet Book #T3205, New American Library, New York, 1967 (FSO).

FSO48: This (room) was oval in shape, lit in the same manner as the preceding one, and had the same silvery polished metal walls. I believe this room must have been in the center of the machine, for there was a metal bar running from floor to ceiling right in the middle of it, and it was thick at both ends, much narrower in the middle. It was well-rounded and looked solid. I do not believe its only purpose was decorative; perhaps it was holding up the weight of the roof.

The experience of Villas-Boas took place while the craft was on the ground, at least to the best of his knowledge. The purpose of the central pillar was not explained to him. His testimony offers evidence of its existence, and adds to our understanding of its physical appearance.

George Adamski

George Adamski had several extended visits with our celestial Visitors. He observed and was told much about the craft. The following comes from *Inside the Space Ships*, Abelard Schuman, New York, 1955. My page references are to the Paperback Library Edition, New York, 1967 (ISS), titled *Inside the Flying Saucers*..

ISS37: A pillar about two feet thick extended downward from the very top of the dome to the center of the floor. Later I was told that this was the magnetic pole of the ship, by means of which they drew on Nature's forces for propulsion purposes, but they did not explain how this was done.

The top of the pole is normally positive, while the bottom . . . is negative. When necessary, these poles can be reversed merely by pushing a button.

ISS40: . . . My attention was called to the big lens at my feet. . . . This optical device had such magnifying power that single persons could be picked out and studied, if so desired, even when the craft was many miles high and out of sight . . .

I looked up into the translucent dome. The stars had always looked near enough to touch in the clear air of my mountain home, but viewed through this ceiling lens they seemed to be actually on top of us . . .

. . . As I alternated between watching the wonders of the sky and the swift Earth flashing beneath us, I noticed four cables which appeared to run through the floor lens (or immediately below it), joining the central pole in the form of a cross.

As it was explained to Adamski:

ISS41: Three of those cables carry power from the magnetic pole to the three balls under the ship which, as you have seen, are sometimes used as landing-gear. These balls are hollow and, although they can be lowered for emergency landing and retracted in flight, their most important purpose is as condensers for the static electricity sent to them from the magnetic pole. This power is present everywhere in the Universe. One of its natural but concentrated manifestations is seen displayed as lightning.

In order to emphasize the similarities in the descriptions note the following:

Swift: "in this magnet"

Fry: "a magnetic field"

Adamski: "the magnetic pole"

Swift: "the stone is endured at one of its sides with an attractive power, and at the other with a repulsive"

Fry: "we can produce a field which is in opposition or in conjunction with any magnetic field through which we wish to travel"

Adamski: "The top of the pole is normally positive, while the bottom . . . is negative"

Swift: "and is poised so exactly that the weakest hand can turn it"

Adamski: "these poles can be reversed merely by pushing a button"

Swift: When the position of the stone is oblique, the motion of the island is so too.

Fry: This also gives us control of the attitude of the craft with respect to the given field.

From these comparisons we can gain understanding of the methods used to provide revelation concerning the celestial craft and their operation.

I have often pondered this information. Is the propulsion truly, or solely, magnetic? Or is it possible the craft can produce gravity fields which oppose the earth's gravity field? We just don't know.

Carlos

Now consider the following from John Mack's hypnotic examination of "Carlos."

AB350: Carlos described rooms of varying sizes on the ship as having curved ceilings and passages between them. One room he called a rotunda; the room is large." Another had "a lower half and an upper half with "a lot of electrical-like ceiling lines, like the veins in a brain. On the side between these halves were window or screen areas which were all around the center of the space. They could walk on that balcony and look out, it is like a two-way mirror; it offers a projection place or a screen as well. It is as if these window/screens are made of a combination of metal/crystal/mirror/glass."

Mack does not recognize the significance of the rotunda. Nor do the other abductee investigators, who seem oblivious to this kind of crucial detail. (Again, I emphasize: they pursue feelings and emotions, not experience content. We can see the difference between the psychological investigators of Hopkins, Jacobs, and Mack, and the technical investigators, such as Walter Webb and Raymond Fowler.) It is the large circular room in the center of the craft. The "other room," of course, is the same one, with the upper and lower halves separated by a balcony. Refer to Chapter 15, and the large domed room there described by Michael, with additional details quoted from Adamski.

Betty Andreasson also offered detail on the large domed room, but it is garbled by her confused memory, and the hypnotic techniques employed by Ray Fowler. We have only bits and pieces, which make little sense, until we compare against the other reports.

AA37-39:

We're in like a half-bubble, or quarter of a bubble room. . . . Where steps come up, it goes down.

And there are stairs there — going around, somehow going around.

Stairs went up and around — it seemed like four or five levels.

Seems like there, ah, in that circular room, big ripples like windows.

This thing was brilliant; red light encircled the black mirror-like thing with gold trim.

The “big ripples” are the lights circulating the perimeter of the craft described by numerous reporters.

The “half bubble” or “quarter bubble” describes the vertical shape, not the horizontal as shown by Betty in her drawings. This is an example of hypnotic confabulation.

We can see parallels with Adamski in his “iris” windows that seemed to open and close.

ISS42: Just a moment earlier the wall behind the bench on which we had been sitting had appeared solid. Now a round hole began to appear! I watched in astonishment while it continued to open, rather like the iris of a camera. Shortly, a porthole about eighteen inches wide appeared.

Carlos here is again acutely observant in that he recognizes the solidity of the windows that are of material he cannot adequately describe but which we now know are morontial.

He also offers detail to help us understand the *electrical-like ceiling lines, like the veins in a brain* with parallels from Adamski and Betty Andreasson.

ISS41: As I alternated between watching the wonders of the sky and the swift Earth flashing beneath me, I noticed four cables which appeared to run through the floor lens, joining the central pole in the form of a cross.

AA43: I'm going out into another room that looks — looks like a hatch or something on top there. Looks like lightning spears coming out of it. I don't know what it is and they are bringing me over to the side. It was as if lightning spears and rushing wind were stopped, motionless, coming out of the hatch.

In Betty's artistic depiction she shows a box-like apparatus which follows her hypnotic notion of a "hatch." However, we can see the distinct parallels with the other reports, which suggest her interpretation is hypnotic confabulation.

Carlos goes on:

AB350: "There is a balcony level at these windows with a railing. From the balcony there are slanted surfaces on the tops of machines which extend from the floor level of the balcony and railing down to the floor beneath. At the base are desks, yellow-beige in color, with instruments on panels at the desks. Small creatures are busily moving around in the lower space or they are seated at the controls at the base of the slanted walls." Carlos recalled walking on the balcony and looking out of the windows that ran horizontally.

Note parallel with "Michael" at Buff Ledge.

I shall discuss these instrument panels more fully in Chapter 27.

These details were repeated again under Mack's unknowing hypnotic guidance. The details and chronology are confused, with mixing of the images.

AB354: As he ascended (through the beam of light) and entered the vessel, and went fully into the light within the craft, it became orange, yellow, and white, a kind of "spectrum of color." After this he was in the "rotunda" in the spacecraft, entering at the balcony level. He believed he probably ascended alone this time, but saw ten or twelve of the small, white creatures once he was in the craft. Carlos then found himself in the large, instrumented room previously described, with many busy creatures all about him. His presence was not acknowledged by any of them, so he had a use of anonymity and there was a lack of expectation or anticipation regarding him. He was, however, guided by one of the creatures down a ramp to a lower level where there was a kind of black, marblelike platform base or narrow hallwaylike floor around a central, circular, platform upon which were crystal structures. The floor resembled a dance floor" composed of "dense matter." It was not solid but he could stand on it, feeling that he was standing on open space beneath him in the black, dense matter. The floor in this circular floorway was the interior of the room but around the outside of the platform.

The phrases are revealing:

The *black, marblelike platform base or narrow hallwaylike floor around a central, circular, platform upon which were crystal structures* shows the transparent floor around the central pillar described by Adamski. It was polished and smooth to thus resemble a "dance floor" composed of "dense matter." Carlos had the impression it was not solid but he could stand on it, feeling that he was standing on open space beneath him. *The black dense matter* probably was the

transparent crystal between him and the black space of the sky. We can see how this circular floor was interior of the room but around the outside of the central pillar platform.

We can also see the *crystal structure* parallels with Betty Andreasson's *hatch*.

AB354: Also on this lower level he saw little “desks” with buttons like computer technology on the outer edges of the large, high-ceilinged room. Little creatures were sitting at these and were involved with the machinery. A higher balcony area with windows could also be seen above them; the balcony with its own walkway opened toward the inside but had a railing. The walkway or balcony ramp surrounded the entire circle and had exterior windows.

These descriptions are found time and again from the many abductees, as well as the Contactees.

In an attempt to clarify the significance of the central crystal we find strange thoughts interposed by Mack as he unknowingly guides Carlos.

AB355: The large crystal structure, however, is located in the center of the lower rotunda area, and is a different mechanism (from the examination tables); it is operationally and functionally distinct from the smaller instruments utilized in the exams. The larger crystal structure is usually involved in a “teaching” situation, but the teaching is inherently metaphorical as opposed to in any way being verbally or definitely explanatory.

This is a mystical remark, typical of Mack's thinking when he cannot grasp the meaning of the reports. We now know the exact purpose of the central crystal. Carlos's hosts may not have explained it to him, or perhaps produced images in his mind which he later regarded as a teaching-situation because he did not understand. He then enters into fanciful speculation which Mack describes as metaphorical. We know from Swift, Adamski and Fry that their experience was highly verbal with definitive explanation.

Mack did not recognize the importance of the “rotunda,” with the consequence that he did not elicit details about it. We meet this piece of information almost accidentally.

Other Abductees

In his studies David Jacobs elicited descriptions that show the dangers in the rooms with the control and propulsion mechanisms.

SL266: In 1980 a white female attempted to escape from her confinement in the examining room. She seemed to have regained body control.

“... So how far do you go?”

"Not very far. I start walking across the room. I think I walked out of the door and into another area."

"Alone?"

"Well, they were close on my heels, but I was trying to move fast."

"You were calling the shots, though."

"Pretty much. And I was in another area, another control kind of area where they had the window and the machinery. And there was something in the middle of the room. It was like a big round thing sticking up that was luminous. It was lit up. And there was a little bar that went around it. A couple of ones had left their area in the room, and they started cornering me, like you corner a cat or a rabbit. . . . But I got my back up against it. . . And I just got my shoulders pinned up against it."

"You say it had a rail around it."

"Yeah, but that wasn't far away from it, and that pressed into the small of my back, kind of like it was drawing me toward it, pulling me back. Maybe it's magnetic or something, but I guess there wasn't any metal on me. But I pulled away from it, I felt like it shocked me or burnt me or something. I kept inching around the rail, but they kept moving in. . . . I kept inching around the rail because they were coming at me from one side, but then they just surrounded the thing. They came up, and somehow I felt like something just came over me and I was sitting on the ground by it. I wasn't touching it, but my head was where the rail was. And there was one of them doing something to my head again."

Note how this compares with Adamski's description.

ISS37: I noticed that a good six feet of the central floor was occupied by a clear, round lens through which the magnetic pole was centered. On opposite sides of this huge lens, close to the edge, were two small but comfortable benches curved to follow the circumference. I was invited to sit on one of these and 'Firkon' sat beside me to explain what was going on. 'Ramun' took a place on the opposite bench, while 'Orthon' went to the control panels. These were located against the outer wall between the two benches, directly opposite the now invisible door through which we had entered the Scout.

When we were seated, a small flexible bar fell into place across our middles. This bar was either composed of, or merely covered with, a kind of soft rubberized material. Its purpose was obvious — a simple safety device to prevent falling forward or losing balance.

This description by Adamski was of the inside of a small circular disk craft. Although he notes the danger of "falling forward" he may not have known of the immense danger of the pole itself. The description produced by Jacobs's examination was of a larger disk craft, again with a central pillar. Adamski, in describing the larger scout craft remarked:

ISS89: Beyond this (corridor) there seemed to be a central chamber in which I could see a large magnetic pole placed through the center of the ship.

About halfway up around the circular walls ran a delicate metal balcony, reached by a ladder. Above the walls was the translucent dome itself, surmounted by an enormous telescopic lens. Almost the entire floor space was taken up by an equally gigantic lens, at least twice the diameter of the one on the Venusian ship. Around this were four curved benches on which observers could sit and gaze down through space at the planet beneath. But the central magnetic dome, running from floor to dome, dominated the entire chamber. This huge silent rod of power, passing through the two great lenses, contained the secrets we yearn for — the secrets of interplanetary flight.

Although we are tempted to assign the pulling power of the pole to its magnetic properties, quite likely the propulsion mechanism produces tremendous fields that are more than magnetic. This logical difficulty was noted by the woman. She may have had placed in her mind that the pole was magnetic but then was puzzled why a magnetic pole would pull on her, since she had no metal on her body. It may be an 'anti-gravity' mechanism and not just simply a magnetic device. Magnetism would not produce such effects on a flesh body. Close proximity to an 'anti-gravity' power might produce a disastrous effect on her if she had not been prevented from falling against it by the rail. Even then, the power of the pole created burns because of her proximity. The report suggests that she was actually pulled into the rail by the power of the pole, and did not merely fall against it. The disk may have been in full flight during this episode.

Adamski was unaware of this danger, or at least did not report it.

In another case David Jacobs reports a married couple who were in the examining room and also made an effort to escape.

SL268: I just grabbed Nancy, turned, and went out the door.

"Does Nancy say anything to you?"

"No, she's not saying anything to me. She's not talking to me. But I say, 'Come on,' and I'm pulling her and she's going with me. . . . I turn to my right, I pull her behind me, and we go out the door opening. . . . There's a wall on the right, and then that wall bends back and we're in the big room now. But I keep bending right, like I'm going along the wall there. And there's another opening, we go in there. That's where it's like another room like the first one but there's no bed in it, no counter."

. . .

"I ran into the room."

(Will reports that two of the Taller Beings caught up with them in this room and immediately began to exercise control over them.)

"Okay, do they come over to you?"

"Yeah. They, its like I feel myself getting limp, like I'm losing mobility. . . .I'm losing the ability to move out of there, I have the sense that they're not amused."

"Do they communicate with you?"

"I have the sense that they were telling me that I could have caused serious problems if I had gone the wrong way. I'm thinking, 'What do you mean? This is serious enough.' But they're saying it was very serious if I had not stopped."

"Okay."

"They said, 'Highly serious.' They said, 'You would be no more if you had not stopped.' And they are not happy at all. They are definitely not very happy about it."

Here "Will" describes a wall that "bends back." He and his wife were in the large control room. This is where the danger existed. Had he decided to turn toward the center of the room, rather than sliding along the wall, he and his wife "would be no more."

Adamski's description of the small craft with the bar dropping in front of him shows that the danger does not come from the material of the craft, but exists when it is power activated. In its inactive, or "dead" state, that danger does not exist.

Discussion

In shall now illustrate how modern scholastic speculations attempted to understand Swift's strange loadstone, and the propulsive power of his Flying Island. This brief assessment of contemporary scholarship may be helpful to show how the academic world, even yet, attempts to come to grips with evidence that is literally "out of this world." Again I will resort to Nicolson and Mohler as the only two individuals who have given serious study to Swift's Flying Island and its means of locomotion.

Tracing back through the scientific literature on magnetism and loadstones they were impressed with the parallels between the descriptions given by William Gilbert and by Swift. They also considered the immense interest in electricity and magnetism that prevailed during Swift's lifetime. (Which should have been sufficient for persons to come to recognition why Swift's scheme would not have worked.) The English were proud of their contributions to this field of knowledge, as indicated by a remark made by John Wallis in a paper read before the Royal Society in 1701:

Whoever gave the first Hint of this Invention, certain it is, that the great Improvements of the Magnetick Doctrine are due to the English . . . and Mr. Gilbert's Notion (of the Earths whole Body being but one great Magnet; and lesser Magnets being so many Terrella's sympathizing with the whole) is English also.

In the second series of the abridged edition of the *Philosophical Transactions of the Royal Society* an entire section is devoted to Magneticks. There were numerous papers presented critiquing Gilbert's work, adding thereto, and expanding upon, although his work remained basic to all future studies.

In light of this widespread interest in magnetics, Nicolson and Mohler did not find it surprising that Swift would include Gilbert's dipping needle in his "moon" ship. They felt that this prodigious central device for locomotion was merely a magnification and adaptation of Gilbert's needles. Gilbert's device was a loadstone; so was Swift's. Gilbert's needles could rotate vertically about a horizontal axis; so could Swift's. Gilbert's delicate device could easily be moved from place to place; Swift's loadstone was poised so delicately the weakest hand could turn it.

Gilbert had described how his instrument for indicating direction of magnetic lines of force could be adapted to a device with enormous lifting powers. (See *On the Loadstone and Magnetic Bodies*, and on the *Great Magnet the Earth*, by William Gilbert, translated by P. Fleury Mottelay, London, 1893, Book V, Chapter I, p. 276.) In that description he gave dimensions of an oblong stone which are the same proportion as those given by Swift, six by three yards. Gilbert visualized increasing magnetic bodies to very large sizes for use of their power: *Magnetic bodies in conjunction form one magnetic body; hence, the mass increasing, the magnetic energy increases also.* Swift's loadstone was massive.

Nicolson and Mohler continue to draw out other comparisons between Gilbert and Swift. The limitation on movement of the Flying Island to the confines of Balnibarbi finds parallels in Gilbert's remarks on magnetic properties of the earth. Gilbert stated that:

As the globe of earth is at its surface broken and uneven, marred by matters of diverse nature, and hath elevated and convex parts that rise to the height of some miles . . . it comes about that this entire earth-energy turns magnetic bodies at its periphery toward stronger massive magnetic parts that are more powerful and that stand above the general level.

Swift states that the island cannot move beyond the extent of the dominions below, which are the confines of the island of Balnibarbi. Swift explains that their astronomers have explained this effect for the reason:

that the magentic virtue does not extend beyond the distance of four miles, and that the mineral which acts upon the stone in the bowels of the earth, and in the sea six leagues distant from the shore, is not diffused through the whole globe, but terminated with the limits of the King's dominions.

Nicolson and Mohler admit that aspect of Swift's description does not tally with any known source. It was well known that a magnet could not be suspended in the air because the gravitational pull on the magnet is far greater than any repulsive force it may exert on the weak magnetic field of the earth. Gilbert had made a specific denial of this possibility. Since this fact would be prominent in the mind of all researchers, and the general public, Swift could not have been ignorant of it. Swift also says that *For in this magnet the forces always act in lines parallel to its direction*, a statement which does not fit with properties of magnets. Experiments with iron filings show that the lines of force about a magnet loop from one pole to the other, and thus would be parallel to the magnet body only at its midpoint between the two poles. If we were to follow the scholarly suggestion that Swift is making a simple parody on science we could accuse him of simple ignorance. But we know now that he was well informed and could be precisely scientific when he so desired.

Following along with Swift's "fiction" we find other problems. The loadstone with its axle rests in a circular hoop of adamant four feet deep. This circular hoop in turn rests upon eight adamantine feet six yards high. Therefore the axle rests in a hoop that is twenty-two feet above the floor of the Astronomer's Cave. Swift does not describe how the operators would reach the loadstone. It certainly would not be easy. Although one end of the loadstone would extend downward nine feet, half the length of the stone, the closest approach to the floor of the cave would be thirteen feet. When resting horizontally in its neutral position both ends of the stone would be twenty-two feet up.

The operators could not invoke electronic terms as we use them today, but they could offer descriptions of the working of magnetism. We should expect that Swift, a knowledgeable individual, would have some idea of the function of magnets, their polarities, their diminishing strength with distance, and possible interaction with the earth's magnetic field. These concepts would not have been foreign to him.

The parallels with Gilbert suggest that Swift drew upon contemporary science to fashion his satire. They provide insight into the level of technology of his day, and the level at which explanations were offered by our space Visitors. They would not give him information beyond the range of concepts available in the context of his times. Naturally we should find parallels with the work of Gilbert and others. How could Swift avoid parallels if he is discussing mechanisms based on magnetism? But Swift is not so simple; he is adroit in his use of sources. He not only uses them to provide an explanation; he also uses them to provide a cover for his secret. What better way to bury his secret than to use Gilbert's dimensions for the oblong loadstone?

Work on electrics was far less advanced, with the notion of electronic charge still in the future. It would have been difficult for the operators (Swift's astronomers) to explain the propulsion mechanism in terms of magnetic fields generated from electron flow. It would have been difficult also to explain how electronic

charges could be accumulated in storage devices, moved from one place to another, and manipulated to control the direction and strength of a magnetic field.

Consider the description Swift gives:

The declivity of the upper surface, from the circumference to the centre, is the natural cause why all the dews and rains which fall upon the island, are conveyed in small rivulets towards the middle, where they are emptied into four large basins, each of about half a mile in circuit, and two hundred yards distant from the centre.

If the operators wished to impress upon Swift the concept of electronic storage they might very well have used the analogy of water flow. That analogy is used prevalently today to explain electron flow to neophytes in electronic schools. Dew or rain falling upon surfaces would be like electrons striking collector plates in a vacuum tube, (or collector plates on the surfaces of flying craft). When water droplets come together they form a trickle of flow in a small rivulet to a basin which serves as a "water accumulator." Electrons striking collector plates would flow in a trickle toward a storage device, "accumulator," or "battery." In fact, the word trickle is used in the electronics industry today for a "trickle charge," and so on.

The remarks by Swift on the dews and the rains suggest the operators attempted to explain certain features of the propulsion system. They may have presented discussion that offered an elementary explanation of charge accumulation without tying it directly to the loadstone.

How very curious that Swift could include a specific item and make it appear as part of a fiction. But when compared against the modern reports it takes on an altogether different cast. The basins for the dews and the rains as charge accumulators are an example; the loadstone as a simulation of a sophisticated magnetic (or gravity) propulsion is another.

Thus we see that a pole device running vertically in the center of the craft is an integral part of the morontial structure. Swift calls it the "greatest curiosity."

(The word "magnet" comes from the ancient Greek "ho Magnese lithos," the "stone of Magnesia." Magnesia was a town in ancient Anatolia near the Aegean Sea where iron ores with magnetic properties were commonly found.)

Adamski says they draw on Nature's forces for propulsion but they did not explain how this is done. Fry, on the other hand, says they use any number of energy sources locally available to develop high density electronic charge. He called the storage mechanism a differential accumulator, a "storage battery." A control mechanism, not explained to him, permitted flow of vast quantities of electrons in two rings near the top and bottom of the pole that runs vertically through the craft. Once again we see Swift using his satirical ingenuity. Adamski states they can reverse the poles of the magnetic field merely by pushing a button. Swift says that the loadstone is so finely balanced that the weakest hand can turn it.

A loadstone of the size he describes would have considerable mass. It is eighteen feet long, and nine feet across at its widest point. With the shape of a weaver's shuttle this would constitute a mass of perhaps five hundred cubic feet. If the loadstone were made of iron its weight would be in excess of eighty tons. Obviously this considerable mass could not be turned by the weakest hand, no matter how finely balanced, simply because of mass inertia. Large flywheels, even if well oiled, are difficult to start because of the inertia; once started they are difficult to stop. Therefore, it appears that Swift's is attempting to describe the reversal of the magnetic field by the "weakest hand" "merely by pushing a button."

In his published photographs of the circular craft, which many described as a "garbage can," Adamski showed three ball-like devices on the bottom. While some suppose these were landing gear, further thought suggests they were "charge accumulators." These same ball-like devices were described by Betty Andreasson. See the illustration. She also used the term "flowing water," probably suggested to her for massive electron flow. This compares with Swift's use of "dews and rains" as a water symbology for electron flow.

Adamski remarks that the "condensers" accept static electricity sent to them from the magnetic pole; he does not say the charge goes from the "condensers" to the pole. Does the magnetic pole pick up charge from the surrounding environment to send it to the "differential accumulators?" The magnetic pole would effect the movement of electrons in the vicinity of the craft. Relative motion between an electron and a magnetic field causes the electrons to be impelled along a certain path by well-defined physical laws. If the magnetic field of the craft extends outward it may cause electrons nearby to be carried around the periphery of the craft to collector plates, and thence to the charge accumulators. From there the electrons can be controlled to produce electric currents and associated magnetic field for control of flight. In this manner the craft might be self-sufficient, pulling in electronic charge from the atmosphere, and using the accumulated charge to produce the intense magnetic fields. However, this is not a perpetual motion device. It acquires energy from the surrounding atmosphere.

According to Fry the charge accumulator is located internal to the craft. The electrons picked up from the environment must be brought to this charge accumulator from the collectors. Adamski's three ball condensers are not the charge accumulators but the collecting devices. Adamski says there were three such devices on each disk craft, but the account by Swift suggests there may be four. Betty Andreasson was uncertain whether there were three or four. Perhaps different designs have either. A photograph of a disk with four "cavities" is shown in the Figure.

As Adamski and Fry both report, the control mechanism for this function is not explained.

An outstanding feature of many reports, captured on photographs of celestial craft, is a funnel of light which extends below the craft. Witnesses often confuse this light with the craft itself; they see the odd shape as one entity. If intense fields surround the craft the atmosphere in the immediate vicinity might be ion-

ized to produce a glow enveloping the craft. If the vibrating magnetic field is more intense near the poles, toward the center top and bottom, the air immediately above or below the poles might be ionized farther away from the craft, extending upward and downward to produce the shape of a funnel. Tearing electrons from the atomic orbits of air molecules in the neighborhood of a craft might be one method by which the craft accumulate electronic charge. The ionized molecules then spread out until they return to an equilibrium state in the surrounding atmosphere.

(There is a possibility of lasing action on molecules in the immediate vicinity of the craft, with electrons being excited out of their normal orbits, and producing light when they relapse back into those orbits.)

The report by Villas-Boas presents a more graphic picture of the central column, with a taper from top and bottom toward a more narrow middle. While he was an uneducated farmer he recognized that the central column was more than decorative. Villas-Boas did not experience flight of which he was aware; neither were any explanations offered on the operation of the craft or the function of any of its constituent parts.

The tapering suggests that the central column is one piece with the shell of the craft. Swift explicitly states that the hoop and its feet are one continued piece with the adamantine bottom of the island.

This shape is like a doughnut, with the central column forming the hole of the doughnut, and the outside perimeter of the craft forming the exterior of the doughnut. Technically this is called a toroid. This shape is ideal for forming a magnetic field, and is used widely in our present electronics technology. Electrons flowing around the windings of a toroid create a magnetic field with the poles extending upward and downward from the hole of the toroid.

According to Fry's account the electrons do not flow around the perimeter of the craft, but in two force rings located near the top and bottom of the craft. This permits changing the attitude of the craft, as well as the magnitude of its field.

Other explanations might exist for Fry's force rings. We simply do not know.

Swift was provided with other items of information that can now be compared against the modern reports. Nicolson and Mohler noted the simple 'exaggeration of Gilbertian theory' when they described the limitations on movement of the Flying Island:

This island cannot move beyond the extent of the dominions below, nor can it rise above the height of four miles.

This remark is reflected in Adamski:

As the pilot mentioned the words "extended trip" I wondered if this ship could travel between the planets without the aid of a carrier ship. This he disproved, stating that the Scouts are not built for traveling in outer space.

There are sound technical reasons for limitations on movement. If the craft is propelled by interaction with the Earth's magnetic field the design may be useful only where there is sufficient magnetic field available. Outer space may not have magnetic fields strong enough to control flight according to this craft design. As they ascend into the atmosphere the field of the Earth weakens, thus limiting the altitude to which they can control flight.

When Swift says they cannot move beyond the extent of the dominions below he could easily be referring to the extent of the dominions of the Earth.

Still another limitation may be involved. If air molecules are used to strip electrons and thus acquire energy the density of the air may be important. Rarefied atmospheres may not provide sufficient energy to rise above certain heights. Swift says this is four miles.

Following is Swift's description of the motion of the island that shows a zig-zag, tacking, or flutter motion reported by many modern observers. Refer to the copy of his illustration.

To explain the manner of its progress, let AB represent a line drawn cross the dominions of Balnibarbi, let the line cd represent the loadstone, of which let d be the repelling end, and c the attracting end, the island being over C; let the stone be placed in the position cd with its repelling end downwards; then the island will be driven upward obliquely towards D. When it is arrived at D, let the stone be turned upon its axle till its attracting end points towards E; where if the stone be again turned upon its axle till it stands in the position EF, with its repelling point downward, the island will rise obliquely towards F, where by directing the attracting end towards G, the island may be carried to G, and from G to H, by turning the stone, so as to make its repelling extremity point directly downwards. And thus by changing the situation of the stone as often as there is occasion, the island is made to rise and fall by turns in an oblique direction, and by those alternate risings and fallings (the obliquity being not considerable) is conveyed from one part of the dominions to the other.

In the usual manner we can interpret this passage as a satire on scientific jargon. The technicalities of description are typical of those found in reports on scientific experiments in Swift's day.

On the other hand the passage describes the flutter motion so often observed in disk craft.

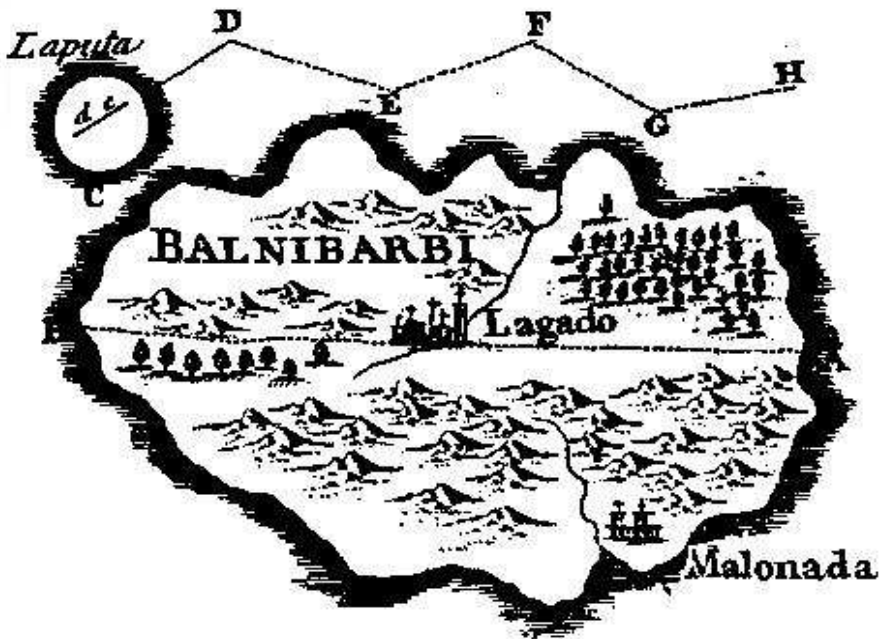
However, Swift probably had a different idea in mind. Swift says that by alternate risings and fallings the island is conveyed from one part of the dominions to the other. Swift stresses the obliquity of motion. This implies that the disk craft cannot move exactly parallel to the surface of the earth but must have motion oblique to the magnetic lines of the planet.

It may help to summarize the parallels among the several reports.

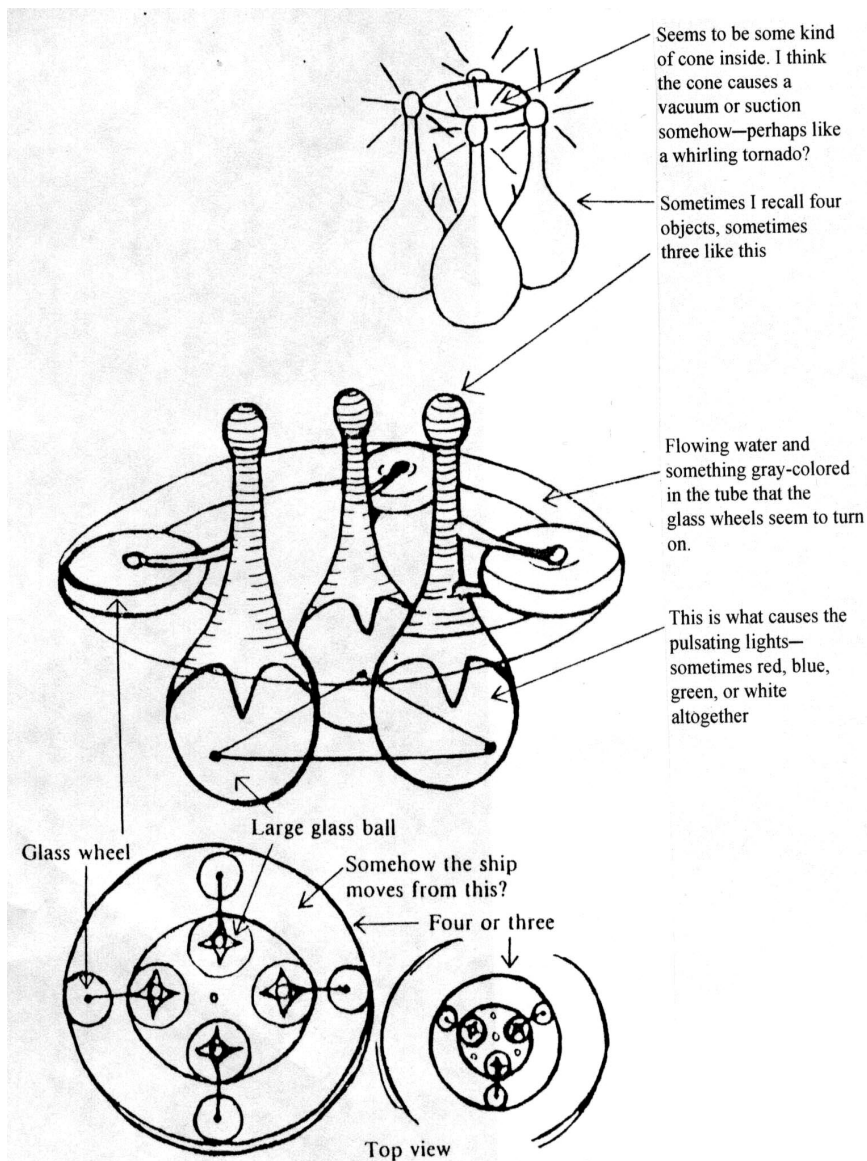
- 1) A central chamber: Swift, Adamski, Villas-Boas, Abductees.
- 2) A central pole: Adamski, Fry, Villas-Boas - "as one continued piece with the body of the adamant," Abductees.
- 3) Magnetic control of motion: Swift, Adamski, Fry.
- 4) Polarity reversals or changes: Swift, Adamski, Fry.
- 5) Limitations on movement: Swift, Adamski.
- 6) Collector devices: Swift, Adamski, Fry, Andreasson.
- 7) Electronic currents for generation and control of magnetic field: Swift (dews and rains), Adamski, Fry, Andreasson (water flow).
- 8) No sensation of movement: Swift, Adamski, Fry.

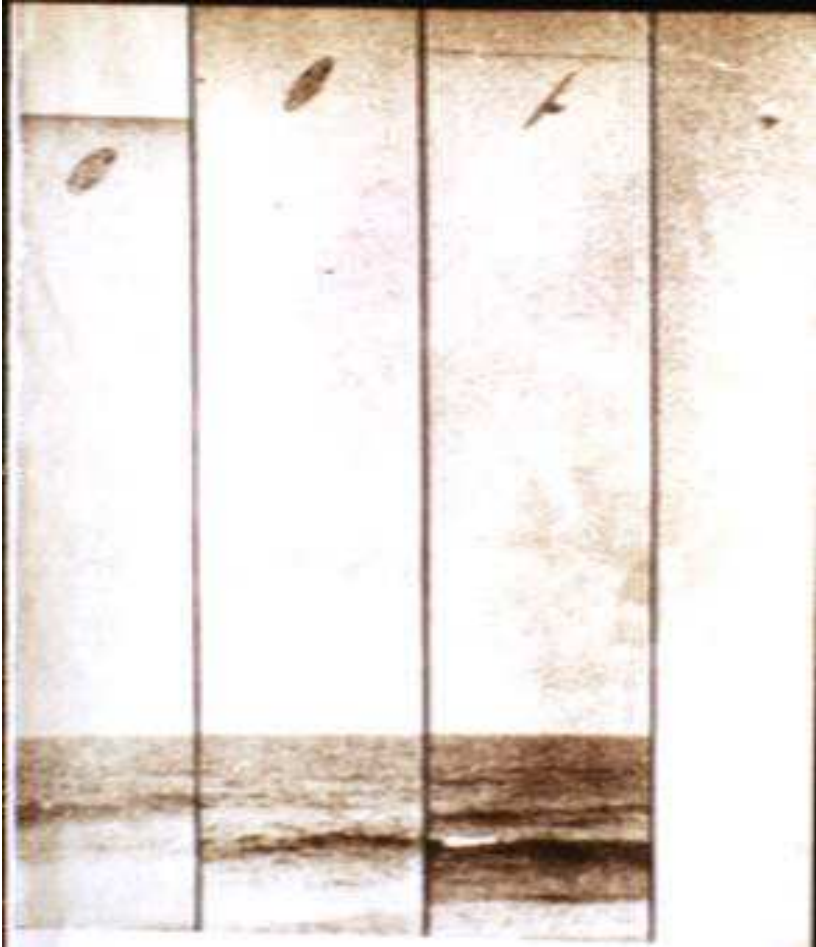
Plate 4. Part 3.

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Betty Andreasson's sketch of the propulsion mechanisms of the disc craft. Note comparisons with Adamski's "three ball" undercarriage.





DISK WITH FOUR “BASINS”

Photographs taken by Helio Aguiar, Draftsman,
Itapoan, Brazil, April 24, 1959

Note the the four cavities or “basins” on the bottom of the craft. The “basins” are symmetrically spaced around the perimeter of the craft, as in Swift’s description. The timing of the sequence can be seen from the waves rolling in toward the shore. The disk is in acrobatics through the sequence, and then moving away from the photographer in the last shot.

CHAPTER TWENTY TWO

The Remarkable Moons of Mars

In order to ensure the celestial context of his Flying Saucer, Swift was given information that would make any thoughtful person reflect seriously on the significance of his revelation.

The occupants of that seraphic craft told him about two peculiar moons orbiting the planet Mars. As Swift put it:

They have likewise discovered two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of his diameters, and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and an half; so that the squares of their periodical times are very near in the same proportion with the cubes of their distance from the center of Mars, which evidently shows them to be governed by the same law of gravitation, that influences the other heavenly bodies.

From the *Voyage to Laputa*,

This is one of the most famous, curious, and precise predictions in the annals of science.

The amazing nature of the prediction is contained in the fact that the two satellites of Mars were not known to the world for another one hundred and fifty years. They were not discovered until Asaph Hall saw them through the 26-inch refracting telescope at the Naval Observatory in Washington, DC in 1877.

Because of their very small size no earth-bound telescopes large enough to see them existed until 1848, when the 26-inch was built. It had sufficient light gathering power, and magnification to make such discovery.

Swift's prediction of the two Martian moons is so startling the scholarly and scientific worlds sought ways to deny its significance.

The unique nature of the satellites is found in the words of William Sheehan in *The Planet Mars*, the University of Arizona Press, Tucson, 1996.

Swift's prediction is surprising in that he not only had the number of moons right, but he also placed them close to the planet - the distances of the actual Martian moons are 1.4 and 3.5 diameters (2.8 and 7.0 radii) of Mars, compared with 3 and 5 as given by Swift. One would almost be tempted to think that Swift obtained an actual glimpse of the

moons through a telescope, were it not for the fact that there was no telescope at the time anywhere close to being powerful enough to show them.

. . . After the proper discovery of the satellites by Asaph Hall in August 1877, it was immediately apparent that they were highly unusual objects. Phobos lies at a distance of 9,400 kilometers from the center of Mars, or only 6,000 kilometers from the Martian surface. (Mars as seen from Phobos would be an astounding sight; its disk would subtend an angle of 43° , and it would fill nearly half the sky from horizon to zenith!) The present period of revolution of Phobos around Mars is only seven hours and thirty-nine minutes. Thus it completes three full revolutions in the time that Mars takes to rotate once on its axis - a state of affairs so surprising that Hall at first thought there must be two or three inner moons! Owing to its rapid motion, Phobos rises in the west and sets in the east, and it remains above the horizon for only four and a half hours at a time.

Because its orbital inclination is only about 1° , Phobos, for all practical purposes, lies in the equatorial plane of the planet. It is eclipsed by the planet's shadow 1,330 times every Martian year, managing to escape only for brief periods around the times of the summer and winter solstice. Observers on the Martian surface above 70° north and south latitude would never catch sight of it at all, since it would never clear the horizon.

Note that Sheehan makes the remark "after the proper discovery." Most likely, he felt that Swift's prediction was not "proper."

Due to the lack of telescopes powerful enough to permit discovery prior to Hall's observation, the world concluded that Swift was devising a pure fiction, even though his orbital parameters were so uncanny. The *Travels* were satire; few believed Swift's stories were more than that. When Hall discovered the satellites many astronomers quickly realized Swift's remarkable prediction. One believed Swift had been divinely inspired. Others, like Camille Flammarion, the eminent French astronomer, referred to it as "second sight," and asserted that the prophets of many religions had been far less accurate. But for most the prediction was shrugged off as a lucky guess.

In order to understand the attitude of the scientific and scholarly community it is necessary to review the background of the Martian satellites.

Their astronomical names, assigned by Asaph Hall, are Phobos for the inner satellite and Deimos for the outer. Curiously, Hall obtained the names from Greek myths for the two steeds pulling the chariot of Aries, the Greek name for the planet Mars. Literally they mean "Fear" and "Terror." Our word "phobia" comes from the Greek root which provides Phobos, and our word "demon" comes from a Greek root which also provides Deimos.

Why did the Greeks believe the planet Mars had two steeds? Did they have knowledge handed down from ancient times but lost to historic record? We do not know. In seeking names for the satellites Hall advertised his discovery and asked for suggestions. A female correspondent, who knew the Greek myths, pointed out this fact, and Hall thereupon gave the two satellites their current names.

The idea that Swift made a lucky guess is based on the arrangement of the planetary satellites in the solar system. Galileo had discovered four satellites around Jupiter in 1610. Cassini had discovered five satellites around Saturn in the period from 1671 to 1684. Except for the Earth moon no other satellites were known in Swift's day. Therefore, as one proceeds outward from the sun, Mercury and Venus had no satellites; earth had one; Jupiter, next in line beyond Mars, was known to have four; Saturn was known to have five. If one takes this sequence and interpolates a number for Mars one should choose two or three. Astronomers believed Swift selected two and thus made his lucky guess.

But Swift was not the first to assign two satellites to Mars. Kepler, the famous astronomer, suggested it in a letter to Galileo in the year 1610, shortly after Galileo made announcement of his discovery of the satellites of Jupiter.

I am so far from disbelieving the four circumjovial planets, that I long for a telescope to anticipate you, if possible, in discovering two round Mars, as the proportion seems to require, six or eight round Saturn, and perhaps one each round Mercury and Venus.

(For sources see Marjorie Nicolson's paper on "*The Telescope and Imagination*," in "*Science and Imagination*," Great Seal Books, Cornell University, Ithaca, 1956.)

Obviously, Swift was not original in assigning two satellites to the planet Mars. He easily could have borrowed the idea from Kepler or from other sources.

Superficially the assignment of guess-work to Swift seems reasonable. But closer examination of his description reveals a number of factors which give serious pause.

1) He is scientifically precise in his statement. Why would a clergyman and writer, a layman in scientific circles, use such exact phrasing in a work of fiction? Even if we grant that his account is a satire on science, he could have satirized in a far less precise manner.

2) He gives explicit values for the orbital periods. Why would he expose himself to ridicule by providing exact numbers?

3) He also gives explicit values for orbital radii. Why would he double his jeopardy in making such assignments?

4) He expresses the Keplerian law of planetary motions to indicate their behavior. No informed scientific reader could easily miss that precision. It seems as though he is inviting close examination of his numbers. Why would he invite scientific scrutiny?

5) The orbital periods given by Swift are considerably below the periods for satellites known in his day. His numbers of 10 and 21.5 hours are far below the 42.5 and 45.5 hours measured by Galileo and Cassini for the most rapid periods then known. Since he was so obviously familiar with the Keplerian laws, and therefore not ignorant of the satellite periods measured by Galileo and Cassini, why would he give numbers strikingly below the range of known values if this were a fiction out of his brain?

6) Hall's measurements of the satellite periods showed that Swift was uncomfortably close to the actual values. This fact, coupled with the previous fact, created a disturbing realization that Swift was doing more than inventing numbers.

The remarkable nature of the satellite prediction has continued to bother the modern scientific and scholarly community, but always their response has been one of disbelief. Carl Sagan, the famous modern astronomer, remarked that Swift's prediction was uncanny. Nicolson and Mohler in *The Scientific Background of Swift's Voyage to Laputa*, also were struck by this uncanny prediction.

They (the Laputans) have made important discoveries with their telescopes, none more remarkable than that of the two satellites of Mars - which actually remained hidden from all eyes but those of the Laputans until 1877!

Emile Pons, a French authority on Swift and editor of a Paris edition of *Gulliver's Travels*, paid particular attention to this remarkable prediction, pointing out not only the agreement in the number of satellites but also the close agreement with the orbital periods measured by Hall. Nicolson and Mohler included a note in their paper remarking that Pons' also believed Swift had second sight. However, they seemed unperturbed by the remarkable coincidence, maintaining that it was merely a "happy guess."

It was inevitable that many writers, scientists and laymen, should have raised the question of the satellites of Mars. Our own planet was known to have one satellite; Galileo had discovered four about Jupiter; in Swift's time Cassini had published his conclusion in regard to the five satellites of Saturn. Swift, using no telescope but his imagination, chose two for Mars, the smallest number by which he could easily indicate their obedience to Kepler's laws, a necessity clearly shown him by Cassini; this number fits neatly between the one satellite of the earth and the four of Jupiter. To indicate the Keplerian ratio, he has made one of the simplest assumptions concerning distances and period, that of 3:5 for the distances, and 10 for the period of the inner satellite. It was not a difficult computation, even for a Swift, who was no mathematician, to work out the necessary period of the outer satellite, (3 cubed : 5 cubed = 10 squared : X squared). His trick proved approximately correct — though it might easily have been incorrect.

Why this would be a “trick” Nicolson and Mohler do not explain when it is a simple mathematical calculation. The “trick,” of course, is in the uncanny nature of the prediction, but they attempted to reduce it to mere luck. They were unconsciously responding to the impossible chance that Swift would have actual knowledge of the satellites. Thus they could slough off Swift’s precise scientific wording, Swift’s unusual orbital periods much below the range of known values, and his striking proximity to the values measured by Hall. They saw that his numbers were simple 3, 5 and 10, and hence appeared to be mere “happy guesses.”

The following figure illustrates the unusual nature of Swift’s prediction.

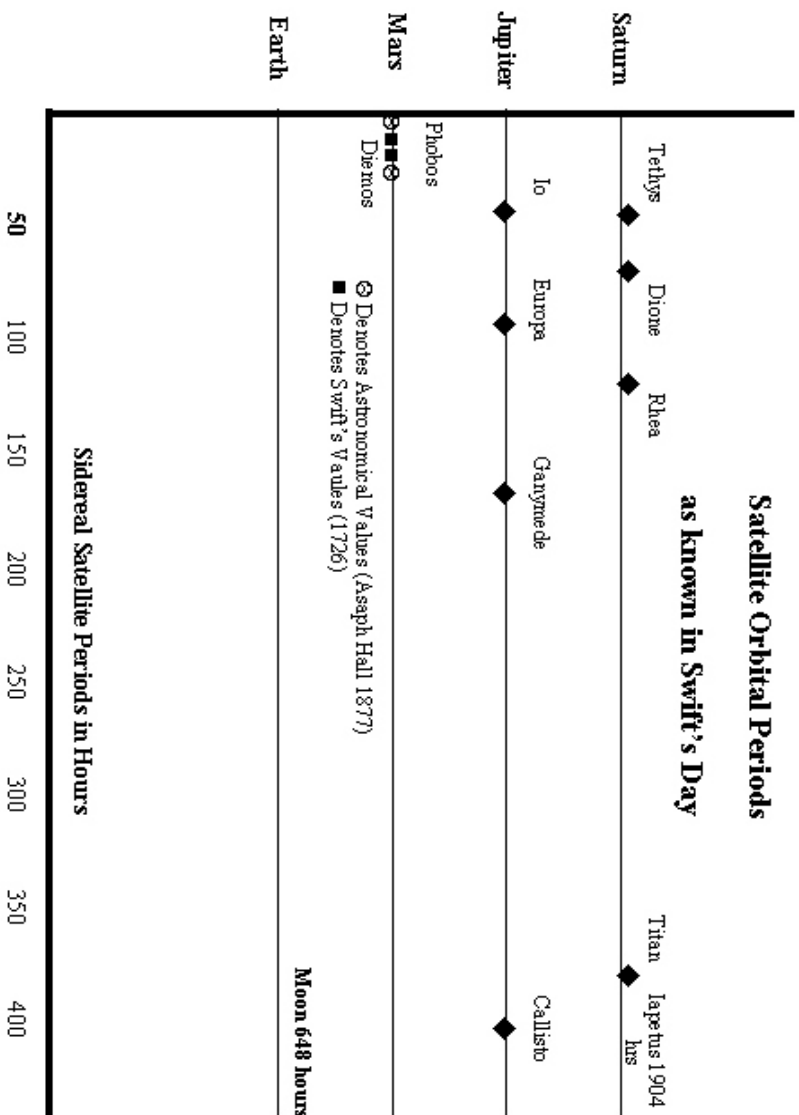
The satellites of Earth, Mars, Jupiter and Saturn are shown with the orbital periods known in Swift’s day, except for Mars. For the last I show the periods given by Swift together with the periods later measured by Hall. None of the planetary satellites known to astronomers at that time had orbits faster than the rotation period of the respective planets. Jupiter rotates in 9.8 hours; Saturn in 10.2 hours. Jupiter’s Io orbits in 42.5 hours, and Saturn’s Tethys in 45.3 hours. Not only did Swift make both satellite periods much shorter than the satellites of the other planets; he had the audacity to make both periods shorter than the rotation period of Mars! This violated all scientific understanding of satellite revolution periods. Men like Newton, who was still alive when Swift published the *Travels*, would have rejected such inane proposal. This unusual feature, later confirmed by Hall’s discovery, is the reason Swift’s prediction was so surprising and so disturbing.

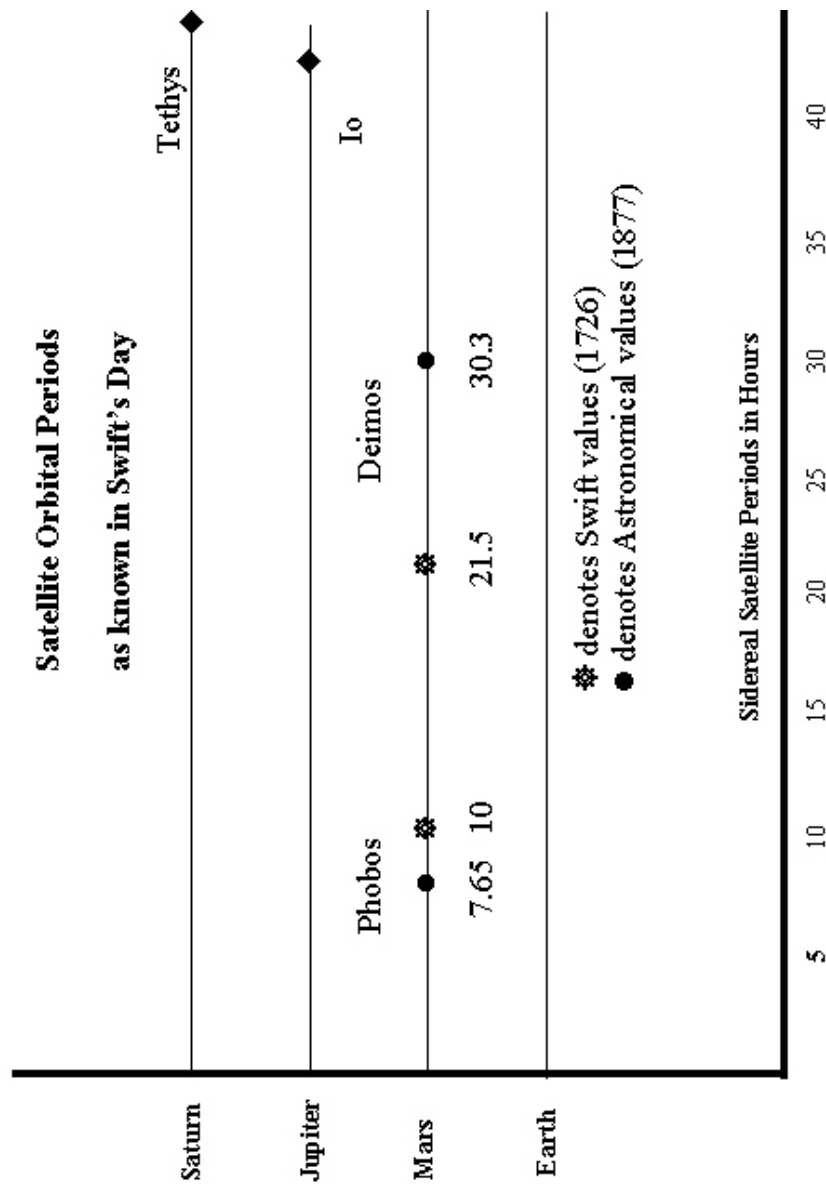
The second figure shows these relationships with the scale expanded to exhibit Swift’s periods more clearly.

The fact of these fast orbital periods continued to plague the scientific community. Other scientists were dissatisfied with the cursory treatment given by Nicolson and Mohler. S. H. Gould, in the *Journal of the History of Ideas*, Vol 6 for 1945, pages 91-101, discussed *Gulliver and the Moons of Mars*. He emphasized that Swift’s orbital periods were much shorter than we would expect if merely from Swift’s imagination. But to show that Swift was merely guessing he looked elsewhere for denial.

Gould investigated the planetary mass and calculated the value necessary for Swift to provide such orbits. He concluded that Swift was in great error on the mass and density for Mars, and therefore did, indeed, merely make a lucky guess. He thus wrote Swift off. Unfortunately, Gould also made a surprising blunder.

In order to understand Gould’s approach we must examine the history of the development of satellite equations, and Sir Isaac Newton’s contribution to our understanding of the laws of planetary motion. Kepler, using the wealth of accumulated observations he had inherited from Tycho Brahe, devised the relationship between the square of the orbital periods and the cube of the distance from the center of the planetary body. This explained how planets move around the sun, and satellites around the planets, but it did not provide information on the densities or the masses of the respective bodies. Mathematically it is written as follows:





$$p^2 = 1/k \cdot r^3$$

where “p” is the orbital period, “k” is the Keplerian ratio, and “r” is the distance of the satellite from the center of the planet in planetary radii (normalized radii).

For reader convenience, the table shows the planet and satellite values for the Moon, and two satellites each of Mars, Jupiter and Saturn.

Planet	Satellite Distance From Planet (km)	Ratio of Satellite Distance to Planet Radius (r)	Period in Hours (p)	(r) ³	(p) ²	Kepler's Ratio** (1/k)
EARTH	6,378 km radius					
Moon	384,400	60.27	655.00	218,929.14	429,025.00	1.96
MARS	3,398 km radius					
Phobos	9,380	2.76	7.65	21.02	58.52	2.78
Deimos	23,500	6.92	30.30	331.37	918.09	2.77
SWIFT MARS						
Phobos		3.00	10.00	27.00	100.00	3.70
Deimos		5.00	21.50	125.00	462.25	3.70
JUPITER	71,398 km radius					
Io	422,600	5.92	42.50	207.47	1,806.25	8.71
Europa	670,900	9.40	85.20	830.58	7,259.04	8.74
SATURN	60,330 km radius					
Tethys	294,670	4.88	45.30	116.21	2,052.09	17.66
Dione	377,420	6.26	65.70	245.31	4,316.49	17.60

Note that I converted Swift's “diameters” into “radii.” I shall explain in a moment.

From Galileo's and Cassini's measurements Kepler's ratio was known to be constant for each planet, but different from planet to planet. This may be seen in the Table. Clearly the “1/k” ratio increases with increasing planetary distance from the sun.

Calculation of the “1/k” ratio for Mars from Swift’s numbers was simple. If Swift meant radii instead of diameters, the value was 3.7. If he meant diameters instead of radii the value was 29.6.

Note that 29.6 far exceeds all other values for Kepler’s ratio.

Newton reasoned that “k” contained a value for the planetary mass, or was a measure of how much the planet pulled on the respective satellites to keep them in orbit around the parent body. Newton also reasoned that when the Solar System was being formed a primeval solar mass went into circular rotation, spewing out fragments of matter into a spiral pattern which later condensed into the several planets, thus providing a mechanism which keeps them moving in the ecliptic plane yet today. Newton reasoned further that the heavier elements would fly away from the sun less than the lighter elements, and therefore, that planets closer to the sun would be more dense. From this line of reasoning Newton then developed his concept of a universal gravitational constant, and a more rigorous equation for the satellite motions, involving the mathematical constant “Pi,” the density of the planet, “m,” and the gravitational constant, “G.” This refined equation is written as follows:

$$p^2 = (4 \pi^2 / G m) r^3$$

Newton had proposed that Mars should be about three times more dense than Jupiter, based on distances from the sun. Swift should have been well aware of the mass proposed by Newton, since he demonstrated excellent knowledge of the satellite equations, an indicator that he was well informed scientifically. Gould reasoned that if Swift were attempting to stay within the range specified from Newton’s theory he would have provided suitable numbers. Swift should have given ratios that would fit with Newton’s scheme of successively smaller densities as we proceed outward from the sun.

Immediately apparent is the fact that if Swift meant radii instead of diameters the value of 3.7 would fit the sequence for the “k” values as one proceeds outward from the sun. If Swift meant diameters the “k” value is completely awry, being much larger than even the value for Saturn.

We know that Swift associated with some of the best scientific minds of the day. He was a close friend to John Arbuthnot, physician to Queen Anne, and a member of the Royal Society. Swift could easily have checked with experts on the mathematical elements to make his statements precise. Since he was well informed scientifically, and certainly knew the “k” values for the Earth, Jupiter and Saturn, why did he use numbers which would be so extraordinarily out of increasing sequence, if he meant diameters instead of radii?

Scholars proposed that this simple test against Kepler’s equation should be enough to show that Swift did not know what he was doing. He certainly knew that satellite equations were stated in radii, and not in diameters. But how could he make such an elementary blunder, and ruin his mathematical precision, when he was so amazingly close to every other element in this astonishing prediction? No wonder astronomers questioned Swift’s values.

Gould went further.

If he used Newton's equation containing an expression for the mass of the planet, and assuming that Swift meant diameters and not radii, he could compare the values of "m" for Jupiter and Saturn against Swift's "m" value for Mars. If Swift had really made a valid prediction the mass of Mars should be about three times that of Jupiter, as Newton had predicted. In Gould's words:

We may illustrate from the tables of Jupiter at the beginning of the second book of the *Principia*. Adopting Swift's phraseology we have: "the innermost satellite is distant from the center of Jupiter two and five-sixths of his diameters and the second four and a half; the former revolves in the space of forty-two and a half hours, and the latter in eighty-five and a quarter." For the first moon we therefore divide the cube of two and five-sixth by the square of forty-two and a half. The result is almost exactly equal to one-eightieth. For the second moon we divide the cube of four and a half by the square of eighty-five and a quarter; this again, as expected, gives one-eightieth . . . Thus Kepler's ratio for Jupiter, which we may call the Jupiter-ratio, is equal to one-eightieth.

Gould was being fair with Swift by using the numbers known to Swift from Newton's *Principia*, which differ somewhat, but not much, from the values we know today. The above Table shows "k" values calculated from current knowledge. Compare Gould's numbers with the Table.

Gould was attempting to put the values for Jupiter on the same footing with Swift's numbers, by changing everything over to diameters, and not radii.

If we follow this line of thought, Kepler's ratio for Mars is 29.6. The ratio for Jupiter from Gould's reasoning is 79.4. The ratio of these two numbers is 2.68, very near the value of 3.0 predicted by Newton.

So what was Gould's problem?

He made two elementary blunders. He was tricked by Swift's verbal method of description. He took that method and applied it to the satellites of Jupiter and Saturn. The trick was in Swift's use of the word diameters rather than radii.

To calculate Kepler's ratio, using diameters rather than radii, Gould divided the orbital radii of the satellites of Jupiter and Saturn by two. (He supposedly used Swift's diameters directly.) Thus he changed Newton's $5 \frac{2}{3}$ for Io to $2 \frac{5}{6}$, and Newton's 9 for Europa to $4 \frac{1}{2}$. This gave him a ratio eight times the true value. ($1/2^3 = 1/8$.) That is how he obtained his value of $1/80$. But he went in the wrong direction. He should have doubled the radii to obtain the diameters, not cut them in half. That was the first blunder.

Secondly, he compared the mistaken calculations for Jupiter against the values for Mars, where he used radii instead of diameters. That was the second blunder. Therefore, when he calculated the value for Mars he obtained 3.7, as I show in the tabulation, based on radii. When he then compared the two values, the $1/3.7$ for Mars using the radii instead of the diameters, and the $1/80$ he ob-

tained from $\frac{1}{2}$ the radii for Jupiter, he found the mass of Mars to be twenty-two times as great as that of Jupiter. ($3.7/80 = 1/22$.) This was so far beyond Newton's theorized values Gould concluded that Swift's numbers had to be wild speculation.

I truly do not understand why Gould went to so much trouble, only to confound himself. If he had used diameters for Jupiter he would have obtained $1/1.25$. Then if he had taken the diameters for Mars to obtain $1/29.6$, and compared the ratio of the two, he would have obtained a ratio of $1/23.7$, nearly the same as his $1/22$. He would have reached the same conclusion, without making these elementary blunders.

If Gould had calculated using radii for both planets instead of diameters, he would have obtained ($3.7/8.72 = 1/2.36$) showing again that Swift was close to the mass ratio proposed by Newton.

Clearly, Gould was deeply bothered, so much that he could not keep his thinking straight. He was determined to show that Swift did not know what he was doing.

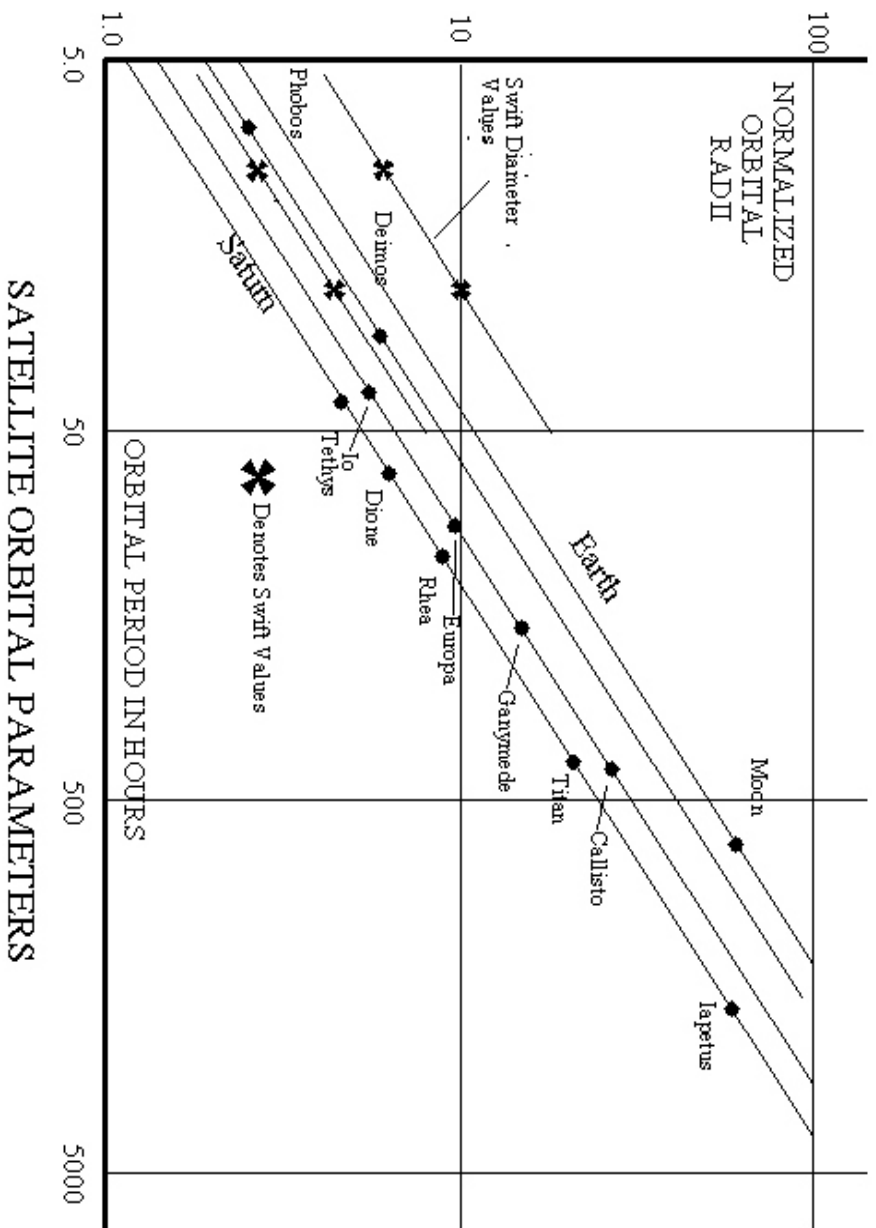
Swift is vindicated. The density for Mars provided by his numbers is 2.36 times the density for Jupiter, not 22 times, if we assume that Swift meant radii when he said diameters.

To show how clever Swift was in his description, I plotted the satellite periods and orbital radii on logarithmic scales. The slope of the lines is $\frac{2}{3}$ which, in logarithms, expresses the ratio of a square to a cube. While this is intended for more technical readers it shows how close Swift actually came to the proper density for Mars. The position of the lines on the chart are dependent upon the relative densities, with the Earth to the left, Jupiter to the right and Saturn still further to the right. The astronomically correct line for Mars is shown, together with the line determined by Swift's radii values. It can be seen that Swift was doing far more than dabbling with numbers.

The values based on diameters are shown in the line separated far above the others. Obviously, Swift misled Gould and countless others by his use of the word "diameters," rather than "radii."

At this point the reader is in a position to weigh Swift's prediction. Could Swift have guessed satellite orbits and planetary density so close to the actual values, in violation of, and beyond, knowledge current at the time? In reviewing the history of analysis of Swift's prediction one cannot help but be amazed how the human mind avoids implications it would rather not contemplate. Sagan believed Swift was uncanny in his prediction but did not investigate his context; Nicolson and Mohler avoided a penetrating analysis; Gould entered a deeper analysis but made extraordinary blunders. A most curious chain of circumstances has contributed to a continuing blindness of Swift's prediction.

I am especially surprised that no astronomer has published a similar analysis, with the graphical plot I show. Had they done so, they would have quickly identified Swift's "trick."



I shall now examine how Swift may have calculated his numbers. His reason for changing them from radii to diameters is the same as it was for the Flying Saucer. He could not take the risk of exposing himself for his personal safety. The evidence shows that Swift had to know both Kepler's laws of planetary motion and Newton's law of gravitation to provide precise numbers for proper orbital relationships and proper planetary density.

In arriving at his numbers Swift was constrained by something mathematicians call degrees of freedom. Swift obviously was astute enough to obey this constraint. He had to calculate from the following possible assumed data, based on the freedom of choices:

1. Orbital radii from two satellite periods and the "k" factor.
2. Satellite periods from two orbital radii and the "k" factor.
3. Corresponding radius and period from one satellite period, the "k" factor, and the other orbital radius.
4. The "k" factor and one orbital radius from two satellite periods and the other orbital radius.
5. The "k" factor and one orbital period from two orbital radii and the other satellite period. (The condition assumed by Nicolson and Mohler.)

If he chose values for both the orbital period and radius of Phobos, his "k" value became fixed. If he chose another value for the period of Deimos then the orbital radius was determined by the "k" value previously calculated for Phobos.

Let's assume he selected the periods as the easiest place to start his calculation. (Choice #1.) Then he could choose a "k" factor suitable to his plan. From those selections his orbital radii would be determined.

Examination of Swift's numbers shows that the period for Phobos is 30% higher than the astronomical value. $7.65 \text{ hours} \times (1 + 0.3) = 9.95 \text{ hours}$. This value is amazingly close to the period of 10 hours Swift used, within 0.5%. Further examination shows that the period for Deimos is 30% lower than the astronomical value. $30.3 \text{ hours} \times (1 - 0.3) = 21.2 \text{ hours}$. This value again is amazingly close to the period of 21.5 hours Swift used, within 1.5%. Swift had a choice remaining. If we assume he selected the "k" factor we find that his value of 3.7 differs from the astronomical value of 2.78 by 25%: $3.7 \times (1 - 0.25) = 2.78$.

The remarkable result is seen in the rounded nature of the orbital radii if we assume Swift selected these easy periods and the "k" factor. The cubes of the orbital radii are equal to the product of the square of the periods and the "k" factor: $r^3 = k \times p^2$

If Swift chose 3.7 for $1/k$, and 10 hours for Phobos then r^3 is $1/3.7 \times 10^2 = 27$. The cube root of 27 is simply 3.

If Swift used 21.5 hours for Deimos then r^3 is $1/3.7 \times 21.5^2 = .27 \times 462.25 = 124.8$ or 125 within less than 0.2%. The cube root of 125 is simply 5.

The amazing aspect is not that Swift manipulated the numbers so easily, but that they rounded off so neatly. We cannot help but wonder how he must have played with the values to find such neat numbers.

Did Swift have the actual orbital data, and some idea of the “k” factor before he started his calculations?

If not, he once again was uncanny in his ability to select such simple numbers. After while, his uncanniness becomes unbelievable.

However, another possibility must be considered. The altered numbers could have been given to him directly by the craft operators, rather than real numbers he later manipulated. They may have been as much concerned for his personal safety as he. Swift may never have known the actual values, but accepted the numbers he was given, probably with the assurance he could publish them safely. Then the calculations were done by his celestial hosts, and not by him.

In all of this uncanny performance we must keep the context properly in mind. We cannot isolate his description of the Martian moons from his account of the Flying Island. When he begins his discussion of the satellites he says *They have likewise discovered* . . . “They” are the occupants of the Flying Island. “They” told Swift about the two Martian satellites. “They” were occupants of a seraphic craft alien to this world, a perfect saucer-shaped object, which could hover in the air, and go into progressive motion as “they” pleased.

From this examination we can better understand why Swift used a satirical context for his story.

We must consider social conditions. Many today reject reports of flying objects, or that they are intelligently controlled by beings who come to this earth from other places in the universe. Most individuals, in order to avoid social condemnation, hesitate to admit that they have seen strange objects in the sky. How then with Swift? Would not a description presented as serious truth have done him irreparable damage? He could not report these experiences as actual fact.

Consider the astronomical response to the history of Swift’s prediction. Suppose he gave exact values for the orbits. If they had been discovered during his lifetime it would immediately become known that he knew the exact values. It could not have produced anything but extremely difficulty for him, even to the point of being accused as an agent of the Devil. It was better to obscure the numbers.

On the other hand one might argue that our Visitors were able to perceive social and scientific developments. Then the numbers would reflect some other concern for inadvertent discovery. Perhaps “they” wanted the numbers to remain obscure until a more appropriate time of discovery. Perhaps “they” clouded everyone’s mind. Perhaps the numbers were intended to be an integral part of the revelation of the Flying Island. Then the nature of the numbers takes on an altogether different cast.

We should not neglect this possibility. We should take serious regard for the intelligence and foresight of beings who come here from the heavens.

CHAPTER TWENTYTHREE

Celestial Astronomers

In following chapters I shall build on the catalog of information available to us from the descriptions of the Contactees or Abductees, those who had direct experience with our celestial Visitors.

They spend the greatest part of their lives in observing the celestial bodies, which they do by the assistance of glasses far exceeding ours in goodness. For, although their largest telescopes do not exceed three feet, they magnify much more than those of a hundred with us, and show the stars with greater clearness.

Jonathan Swift in *A Voyage to Laputa*

My attention was now called to the big lens at my feet. An amazing sight met my eyes! We appeared to be skimming the rooftops of a small town; I could identify objects as though we were no more than a hundred feet above the ground. It was explained to me that actually we were a good two miles up and still rising, but this optical device has such magnifying power that single persons could be picked out and studied, if so desired, even when the craft was many miles high and out of sight . . .

I looked up into the translucent dome. The stars had always looked near enough to touch in the clear air of my mountain home, but viewed through this ceiling lens they seemed to be actually on top of us...

"The fourth cable," he continued, "extends from the pole (running vertically through the craft) to the two periscope-like instruments, the one beside the pilot's seat and the other directly behind his seat but close to the edge of the center lens, as you can see. These instruments are really extensions of the main optical system and enable the pilot to see everything that is going on without leaving his seat. They can be switched on and off, or adjusted at will, so that both members of the usual crew can have full use of the telescope without interfering with each other . . ."

George Adamski in *Inside the Space Ships*

DISCUSSION

According to Swift, he was informed of the two Martian satellites by the occupants of the Flying Saucer. They provided him with details of those heavenly bodies, the periods and orbital radii.

How did they obtain this information? Did they observe the two moons through glasses far exceeding ours in goodness, and magnifying much more than those of a hundred with us? Swift says:

This advantage hath enabled them to extend their discoveries much farther than our astronomers in Europe; for they have made a catalogue of ten thousand fixed stars, whereas the largest of ours do not contain above one third part of that number.

It hardly seems necessary. Given their powers to traverse space they could easily make first-hand observation of the Martian satellites, or other heavenly bodies as they please. They could, with relative ease, determine periods, orbital radii, masses, albedos (amount of reflected to received light), compositions, and so on. They would not require exceptional telescopic powers if they could visit at close range, or even touch down upon more hospitable bodies.

If they are part of a large universe organization it seems they would have a catalog of stars with accumulated volumes of data exceeding our imagination. Their knowledge certainly would extend beyond ten thousand fixed stars. On the other hand, this may have been a manner of speech used by Swift. When describing their extraordinary optics they may have casually said that their observations extend to ten thousand fixed stars, not literally, but indicative. Ten thousand fixed stars may have been enough to impress an individual of the early eighteenth century.

This view should not deny the need to continue observations in a universe that is constantly evolving. Neither the suns nor the planets are dead; observation of their behavior may continue for millions upon millions of years. If celestial astronomers have excellent glasses, far exceeding ours in goodness, they could continue to catalog celestial events without need for the labor of first-hand visits. Telescopic glasses with exceptional power might be highly useful, even to creatures who can traverse space.

The remark by Swift suggests this possibility. He states that they spend the greater part of their lives in observing the celestial bodies. They have a great interest in the natural events of the universe.

Swift's remark is notable for its terseness. He was a master of language, phrasing his statements with pithiness and lucidity. The hard kernel of content is more openly displayed when compared against the descriptions by George Adamski.

Details from Swift are meaningless unless referred against the modern reports. They would carry no significant intelligence if we did not have the current reporters to guide us through this fascinating display of information. Swift's remarks would remain strictly satirical in nature. Note the centuries of attempt to understand him.

This argument is well illustrated by the above quotation from Adamski. Swift says their telescopes do not exceed three feet, yet they magnify much more than those of a hundred with us. He does not say how much more.

Galileo constructed four telescopes before he announced his discoveries of the mountains of the Moon, the stars of the Milky Way, and the satellites of Jupiter in 1610. The first had a magnifying power of 9; the second had a power of 60. He then constructed two similar instruments with powers of nearly 1000. These last telescopes measured 37 and 49 inches long respectively, with apertures of approximately $1 \frac{3}{4}$ inches. The length is similar to that which Swift gave. Telescope development continued to expand both magnifying and light gathering power, with ever increasing physical size. Johannes Hevelius at Danzig built a refracting telescope in 1670 that had a lens diameter of six inches and was 150 feet long. In 1722, four years before publication of the *Travels*, James Bradley measured the diameter of Venus with a 212-foot telescope. Refinements in optics permitted refracting telescopes to be built in the early nineteenth century that had more than 25-inch apertures but were only thirty or forty feet long, similar to the one used by Asaph Hall in 1877.

If Swift was making a parody on astronomical abilities in the early eighteenth century we can recognize the contrasting character of his comparison. Telescopes had reached lengths greater than 200 feet. If the astronomers on the Flying Saucer had glasses far exceeding ours in goodness, and only three feet long, they certainly were advanced greatly beyond the astronomers of this world.

Since the modern reports on our Visitors did not exist prior to 1950 Swift's hidden content could not be known until now.

This hypothesis is well illustrated by Adamski's description of the optics within a flying disc. He witnessed magnifying powers of extraordinary magnitude and control. He observed scenes on the earth which appeared to be a few feet away although he was miles up in the atmosphere. When gazing through the dome of the celestial craft he saw stars on display as he had never seen them.

Two periscope-like instruments were used by the operators of the craft for observing external events. These stood next to the operator's seats; when used the operators could glance into them quickly to monitor activity within the neighborhood of the craft. If used from a sitting position they probably did not exceed three feet in height.

Honestly stated, the report by Adamski is awesome. Huge crystalline lenses occupy the center of the craft, for both the dome and the floor. The telescopic powers are displayed through these two huge crystalline structures. The operators can, at will, change the magnification of the lenses and show the stars with greater clearness. These crystalline glasses far exceed ours in goodness, magnifying much more than those of a hundred with us.

Swift and Adamski were not the first to describe the power of that awesome crystal.

Ezekiel, 2500 years ago, (1:22), had a similar experience.

Over the heads of the living beings was the likeness of an expanse, like an awesome crystal, spread out over their heads.

When Ezekiel viewed the heavens, the firmament, through that awesome crystal he had good reason to be astounded.

CHAPTER TWENTY FOUR

Craft Acceleration

His Majesty had given orders that the island should move . . . I was not in the least sensible of the progressive motion made in the air by the island.

Jonathan Swift in *A Voyage to Laputa*

. . . I was quite unaware we had taken off, although I did suddenly register a slight feeling of movement. But there was no sensation of enormous acceleration, nor of changes in pressure and altitude as would be the case in one of our planes going at half the speed. Nor had we experienced any jerk as we broke contact with the ground. I had an impression of tremendous solidity and smoothness...

George Adamski in *Inside the Space Ships*

"You won't feel any ill effects from the acceleration. In fact, you won't feel the acceleration at all."

Instinctively, I braced himself in the seat and gripped the sides with my hands. A moment later, the ground suddenly fell away from the ship with incredible rapidity.

I say the ground "fell away" because I did not feel the slightest sense of motion myself, and the ship was steady as a rock. In spite of the fact that we must have been accelerating at the rate of at least ten g's, I felt no strain on my body and it seemed we were standing still.

Daniel Fry in *They Rode in Space Ships*

DISCUSSION

As one reads through Swift one is impressed with his caricatures. His remarks are so well buried in the context of his satire one cannot recognize their significance without reference from some other knowledge. Even then one will pass over his meaning unless the eye is searching minutely for his allusions.

Swift's remark about the motion of the Island falls in the middle of a paragraph of what appears to be straight satire. But he opens the paragraph with *During my Confinement for want of Cloths, and by an Indisposition that held me Days longer* . . . (I include his capitalization.)

When I did my original work on Swift in the 1960's I saw no significance to this remark. It was merely part of the satire of the passage.

And then, as I was preparing to edit and rewrite my assessment in April, 1998, I suddenly saw the connection.

Confinement and nakedness under clinical examination is an outstanding component of those reporting abduction by our celestial Visitors. Many of those persons feel insulted by the crass treatment of their bodies and seeming lack of respect for them as individuals. They are preempted of personal decision. But Swift here is reporting the same experience. The reason I did not attach importance to this remark is simple: I had no context of reference. The Abduction Phenomena did not take prominence until 1980. Only then did we become conscious of the clinical operations being performed on human bodies, and "their" interest in human genetics.

Now I knew what Swift meant.

He does not say what his indisposition may have been, but we can discern something from the indisposition of all the abductees.

During this period he enlarged his vocabulary such that when he next went to court he understood many things the King spoke, and was able to return some kind of answer. Then his Majesty gave orders to move the island, which proceeded north-east by east to a point directly over Lagado, the capital of Balnibarbi. The distance traveled was ninety leagues and took four and one-half days. "Gulliver" was not the least sensible of the progressive motion made in the air by the island.

Nicolson and Mohler, in their paper on Swift's Flying Island, remark on the similarity between Gulliver's lack of discomfort in his aerial passage and that of contemporary fictions on voyages to the moon. Of course, those two University Professors were limited in their understanding. If we need a context to understand Swift, so also did they. If we do not recognize the significance of his remarks, neither could they. Hence their wild speculations.

Writers of romance and fantasy were not deterred by scientific conclusions in regard to the moon's 'atmosphere'. The 'voyage to the moon', as a literary type, continued unabated, and formed an important chapter in the literature of 'imaginary' or 'philosophic' voyages. From Kepler and Francis Godwin to Swift's contemporary, Daniel Defoe, writers of such voyages introduce details which become part of a conventional pattern. In addition to long passages describing the means of flight, each of the characteristic voyages includes certain details which Swift clearly had in mind: the voyagers, when they have passed beyond the *orbis virtutis* or the 'sphere of gravity', comment with surprise upon the fact that they feel no motion and that they yet move with rapidity; there comes a moment when the traveler, realizing that he is approaching the moon, finds himself amazed by its apparent increase in size, expresses interest in finding it a opaque body, which reflects but does not emit light, and come to realize, as he approaches more closely, that this is an inhabited world. There follows, as a rule, a

passage in which the traveler comments upon the peculiarities of the Lunarians, and they in turn express their surprise at the peculiarities of this visitor from another world.

Nicolson and Mohler do not cite their evidence; we must rely on their scholarship for the points they list. They draw fanciful parallels, as would any of us without recognition of the abduction experience.

1) Long passages in other fictions or satires describe the means of flight; for Gulliver this is four and one-half days, by means of a loadstone.

2) The moon is an opaque body; Swift's flying island is opaque.

3) The moon reflects but does not emit light; Swift's flying island was bright from the reflection of the sea below.

4) Voyagers are amazed at the apparent increase in size of the moon; Gulliver was amazed at the large size of the flying island.

5) Voyagers to the moon are amazed that it is inhabited; Gulliver was amazed to see the flying island inhabited by men.

6) Voyagers to the moon comment on the peculiarities of the Lunarians; Gulliver comments on the peculiarities of the occupants of the flying island.

7) Inhabitants of the moon, in turn, express their surprise at the peculiarities of the visitors from another world; the occupants of the flying island express their surprise at Gulliver.

Nicolson and Mohler then acknowledge the differences between Swift's story and the contemporary fictions. As they said, Mahomet does not go to the mountain; the mountain descends to Mahomet. Gulliver does not fly up to the island; he is lifted up to this new world. They speculate whether Swift originally intended a satire on the many lunar expeditions of the day, but they can only surmise.

I shall continue to draw out Swift's account against the satirical and literary parallels, while at the same time demonstrating how those same items compare with modern reports.

In this case we have three reporters, Swift, Adamski and Fry, who provide similar descriptions. By some mechanism not explained, all parts of the craft, and all contents including the occupants, are accelerated in a manner that causes no sensation of motion.

As explained to Daniel Fry:

Whenever our vehicles have been observed by any of your people, and when the velocities and accelerations of these craft are described, disbelief is always apparent. We have heard some of your most learned men make the statement that: 'No human being or other higher form of life, as we know it, could survive acceleration of this order.' This has always been a matter of disappointment to us in our evaluation of the intelligence of the people of Earth. It seems to us that even a moderately intelligent layman with the average knowledge which your people possess should be able to refute this statement at once. The answer

is, of course, simply that the force which accelerates the vehicle, acts also upon every atom of mass which is within it, including the pilots and passengers.

In your airplanes the situation is quite different. You have propellers or jets, which produce a thrust upon one part of the ship. This local thrust accelerates the ship, but not the pilot. The pilot is accelerated only by thrust against those parts of his body which are in contact with the seat. Because of the inertia of the remainder of the body, compression is produced which causes the feeling of acceleration, or in extreme cases, blackout or actual crushing of the body. Our only limit of acceleration is the limit of available force.

The remark is caustic — and correct. Why are we not able to reason these matters for ourselves? Why are we burdened by habits of mind and psychology which inhibit clear-headed thinking?

The forces of motion in these craft act at the atomic level. Every atom has the same force imposed upon it. Therefore, all atoms within a structure experience the same acceleration. If the force acts on the atoms making up the nerve cells of the brain the brain will not feel a difference from one side to the other. If the force acts on the atoms in the blood, the bones, the muscles, and the organs of a body there can be no difference in pressure from one part of the body to another. Since all parts, at the atomic level, experience the same force there is no effect due to differentials from accelerating thrust. Thus, even if the force is exceedingly great, the body would not sense the result of the force. It could accelerate at tremendous rates without physical harm.

The statements to Fry are scientifically accurate. We could verify them if we possessed proper mechanics. But our science has not yet discovered how to accelerate substances at the atomic level. Our technology can accelerate large masses only at the macroscopic level, by the use of large physical power. (Free-fall due to gravity demonstrates the principle. There is no sensation of acceleration; only weightlessness.)

Furthermore, we depend upon localized power sources to produce motion. These may be steam engines, internal combustion engines, nuclear engines, rotating propellers, rocket thrusters, and so on. They act by mechanical motion — by a wheel pushing against a hard surface, a propeller pulling air, or by molecular particles exploding to produce thrust. All of these mechanisms create forces to produce acceleration, but with differential stresses throughout the mechanism, including human masses that may be within the mechanism.

CHAPTER TWENTY FIVE

Materials

The bottom or under surface, which appears to those who view it from below, is one even regular plate of adamant, shooting up to the height of two hundred yards...

The stone cannot be moved from its place by any force, because the hoop and its feet are one continued piece with that body of adamant which constitutes the bottom of the island . . .

Jonathan Swift in *A Voyage to Laputa*

I definitely do not believe this ship was made of glass such as we know it. It was a specially processed metal. Let me explain it this way.

Carbon is a soft opaque, elementary substance. Diamond is a clear hard stone which radiates prismatic colors in the presence of light - and is almost indestructable. Yet basically a diamond is carbon. Through natural processes of heat and pressure, Nature has transmuted the soft carbon into the hard diamond.

. . . I believe they know how to bring their primary elements from the opaque stage to a translucent stage yet practically indestructable in hardness, as is the diamond. And it was of such a material that this space craft was made.

George Adamski in *Inside The Space Ships*

It was to no purpose to try to do anything, so all I did was to try to scratch the wall with my nails, so as to get some of it under them. But they slipped over the polished metal surface where there was no hold. The metal was so hard, there was nothing to do about it.

Antonio Villas-Boas in *Flying Saucer Occupants*

. . . in one corner, there's a stool, a white — is it white? I don't know if it's white or chrome, but there's a stool, there's a stool, and they put me on it.

. . . It was like a regular examining table. It wasn't like the examining tables that some doctors - I don't know if all doctors have the same type of examining tables or not. This was more like a - it was a long

table, but it wasn't awfully long. I guess it was like a regular examining table. It was light, well, I don't know. White or metal. It was metal, I know; it was hard. It wasn't soft in any way.

. . . Thinking back, I think everything seemed to look as if it were made of metal or plastic, but there was a white tone to everything. The surface of the table was hard and smooth and cold.

Betty Hill in *Interrupted Journey*

Many abductee reports offer similar descriptions.

DISCUSSION

The material of the craft is striking to all observers. To the amazed eyes of Antonio Villas-Boas and Betty Hill it is difficult to describe. Villas-Boas refers to it as polished metal; he notes that it was extremely hard. Betty Hill does not know whether she should describe it as a white metal or chrome. She seemed more at ease with white metal. Later she describes it as metallic, stainless steel or aluminum. She also notes that it was very hard.

Swift uses the word adamant. The word has a long history with origins buried in antiquity. Nicolson and Mohler, in their study of Swift, devote some attention to his use of the word, tracing it in technical and classical literature. Under their assumption that Swift was drawing upon contemporary sources for his description of 'the several minerals in their usual order' they admit they can find no reference to adamant by the geologist Strachey or his colleagues in the Royal Society. They are puzzled why Swift should stress the hardness and the shining surface of the Flying Island. They believed this was an example of Swift combining scientific and classical ideas. They quoted from John Milton, who died shortly after Swift was born, to show the use of the word in poetry of the seventeenth century:

**"And thrice threefold the gates; three folds were brass, Three iron,
three of adamantine rock, Impenetrable..."**

From *Paradise Lost*

They also emphasize the confused belief in the magnetic, (or antimagnetic), properties of adamant which appears in the classical writers as far back as Pliny.

John Maplet in *A Greene Forest*, published in London in 1567, wrote:

**"...the Adamant placed neare any yron, will not suffer it to be
drawen away of the Lode Stone.**

Early medieval writers believed the word derived from the Latin *adamare*: ‘to have an attraction for’, with the conception that *lapis adamans* was the magnet or loadstone. However, Pliny, and other ancient writers, believed that adamant was the natural opposite of the loadstone.

Sir Thomas Browne, English physician and writer, a contemporary to Milton in the mid-seventeenth century, denied the antimagnetic properties of adamant, or of diamond which he equated with adamant:

Of the same stamp is that which is obtruded upon us by Authors ancient and modern, that an Adamant or Diamond prevents or suspends the attraction of the Loadstone. . . . For if a Diamond be placed between a Needle and a Loadstone, there will nevertheless ensue a Coition even over the body of the diamond. And an easie matter it is to touch or excite a Needle through a Diamond, by placing it at the tooth of a Loadstone; and therefore the relation is false, or our estimation of these gemms untrue; nor are they Diamonds which carry that name among us.

The word adamant is now archaic but meant an impenetrably hard substance. The word is traced to Greek *a+damant*, “not to conquer.” We still use it for a person with a solid will, not to be moved from a position, or deterred from an opinion. Our word diamond originates from the same Greek and Latin roots; the two substances were generally equated by ancient writers.

We saw how the mythical island of Delos was chained upon four pillars, resting on adamant. The concept was nearly the same as that held in Swift’s day, but the notion of an impenetrably hard substance, with or without magnetic properties, is lost in antiquity.

One naturally wonders if the word comes from a remote time when men knew of celestial materials. No diamond known in historical times was ever large enough to suggest massive structures composed of adamant. Ezekiel witnessed the ‘awesome crystal’; why could other ancient peoples also not have traditions of huge awesome crystalline structures?

The references show that adamantine materials had a long history. Swift was not inventing a mysterious substance; he was drawing upon tradition to describe the material of the Flying Island. If this material originates in the celestial realms, and if the flying craft are composed of this material, we should expect to find parallels between Swift and the sources of antiquity. Sufficient links exist to bring the association to our attention.

What is this adamant? Are magnetic properties associated with it?

Adamski offers some insight into the material. He says they can bring their primary elements from an opaque stage to a translucent stage, yet practically indestructible in hardness. He uses the diamond as an illustration. The natural element carbon is found in three forms: soft black carbon, dark gray graphite, and hard, transparent or translucent, crystalline diamond. How can the same substance appear in three different forms? The differences originate in the ar-

rangement of the carbon atoms. In plain carbon they are loosely associated, without forming a rigid structure. In graphite they associate in layers; in diamond they form a rigid crystal with the atoms interlocked. The last cannot be obtained except under high pressures and temperatures.

If the fabricators of the flying craft have instruments, tools, and power at their command that do not exist here upon earth, perhaps they can modify the orbital arrangements of materials to produce amazing crystalline substances. The substances may possess electric and magnetic properties we do not find in earthly substances.

In *The Urantia Papers* they are called Morontia substances.

UP542 - Paul learned of the existence of the morontia worlds and of the reality of morontia materials, for he wrote, "They have in heaven a better and more enduring substance." And these morontia materials are real, literal, even as in "the city which has foundations, whose builder and maker is God." And each of these marvelous spheres is "a better country, that is, a heavenly one."

If the magnetic fields of the craft are sufficient to lift them by interaction with the earth's magnetic field, ordinary materials may not be adequate. Operation of the craft may require materials which are 'antimagnetic', otherwise they would interfere with free control of the fields and forces.

There is also another aspect to these 'heavenly' materials. The magnetic fields are so intense they would require electron flow in quantities beyond our imagination, much beyond anything our contemporary science has conceived. We have no materials that would permit such densities. We experiment at cryogenic temperatures, where the resistance of materials is almost negligible, but even so the magnitudes of electric currents displayed by the craft are much greater than any we know.

Operation probably depends upon the morontia materials that can carry intense currents while safely controlling extreme fields. These materials perform better at normal temperatures than any material we know from cryogenic operation. They have mastered technology far beyond our present state of knowledge. This is true power and glory. But the technological implications are lost in the mystical attitudes of our religious past.

The fact that huge awesome crystals play an important part in seraphic transport is indicated by this passage from the *Urantia Papers*:

UP487 - The Edentia sea of glass is one enormous circular crystal about one hundred miles in circumference and about thirty miles in depth. This magnificent crystal serves as the receiving field for all transport seraphim and other beings arriving from points outside the sphere; such a sea of glass greatly facilitates the landing of transport seraphim.

CHAPTER TWENTY SIX

Celestial Light

In this cave are twenty lamps continually burning, which from the reflection of the adamant cast a strong light into every part . . .

Jonathan Swift in *A Voyage to Laputa*

Within the craft there was not a single dark corner. I could not make out where the light was coming from. It seemed to permeate every cavity and corner with a soft pleasing glow. There is no way of describing that light exactly. It was not white, nor was it blue, nor was it exactly any other color that I could name. (A small scout craft.)

The ceiling, I judged, was about fifteen feet high, and the room could not have been less than forty feet square. A soft, mysterious blue-white light filled it, and yet I saw no lighting fixtures, and nowhere any inequality in brightness. (A carrier transport.)

George Adamski in *Inside the Space Ships*

Once inside the machine, I noticed that we were standing in a small square room. Its polished metal walls were bright with the reflection of fluorescent light coming from the metal ceiling and shining from the many little square lamps fitted into the border where the walls met and circling it entirely . . . The lighting was excellent, the same as broad daylight.

Antonio Villas-Boas in *Flying Saucer Occupants*

There was an absence of color in the room, and it was of a metal construction - like stainless steel or aluminum. . . . There was a bright overhead light of bluish shade.

Betty Hill under hypnosis in *The Interrupted Journey*

I saw a hospital operating room. It was pale blue. Sky blue. And I closed my eyes.

Barney Hill under hypnosis in *The Interrupted Journey*

The interior of the craft was filled with this bluish light - and by that I mean a fluorescent kind of light, which didn't cast any shadows.

Barney Hill later conscious recall in *The Interrupted Journey*

The curved metallic walls glowed with a silvery light.

Michael in *Encounter at Buff Ledge*.

Many abductees describe this heavenly light.

DISCUSSION

The lighting inside the craft is impressive to all. It is a light which defies description, as Adamski said. He did not know if it was white or blue or any other color that he could name. Barney Hill thought it might be sky blue. Betty said there was a bright overhead light of bluish shade.

The brightness of the light is also striking. Antonio Villas-Boas said the lighting was excellent, the same as broad daylight. Betty Hill elsewhere said the room was brightly lighted.

Even more impressive is the manner in which the lighting permeates everywhere. All corners are brightly lit. Barney Hill said the interior of the craft was filled with a bluish light that cast no shadows. Adamski said it seemed to permeate every cavity and corner with a soft pleasing glow. Swift said the reflection of the adamant cast a strong light into every part.

In contrast to Adamski and the Hills, Villas-Boas describes many little square lamps fitted into the border where the walls met and encircling it entirely. This has echoes of Swift's twenty lamps. However, we must remember that Swift was constrained by his pretext of satire; he was forced to describe the light in terms familiar to the early eighteenth century. Furthermore, Villas-Boas had a tendency to interpret his experience in familiar patterns. He may have felt that many small lamps had to encircle the room to give that peculiar lighting which permits no shadows. The fact that he said the lamps encircled the room at the borders is indicative of the absence of shadows, and hence his effort to understand how that could be done.

The reports all show that an unusual and literally indescribable light fills the interior of the craft. It is a celestial light, unknown upon earth. It is a light that is also unknown in secular traditional literature, but is mentioned in the Bible. Through comparison with these reports the biblical accounts become clear.

When Moses and the seventy elders went up into that celestial object they reported that they saw the God of Israel.

And they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heaven for brightness.

Exodus 24:10

The pavement of sapphire stone is a solid substance of crystalline appearance. Swift called it adamant. Adamski called it a translucent material like diamond.

The Hebrew phrase is *sapere libnat*. The word *sapere* means a gem-like stone. We get our word *sapphire* from it. The word *libnat* means stonework but is derived from the root *laban*, meaning “white,” “clean,” and also “clearness.” The Hebrew word for the moon is *libana*, for its whiteness. The description from Moses probably is the best that he could manage.

The Hebrew word *tohar* is translated as “clearness” by both KJV and RSV. The word comes from the root *taher*, meaning “to be bright.” Literally, *tohar* means “brightness.” The phrase should be translated as “like the very heaven for brightness.”

The descriptions in Ezekiel also show the unusual materials and lighting. He said that the great cloud, with brightness round about it, had gleaming bronze in the midst of the fire. Villas-Boas describes the gleaming metal in the midst of the bright red glow of the object. Further on, Ezekiel says the wheels had the appearance of gleaming chrysolite, a bright translucent diamond-like material. Still later in his account he says the “throne” was the likeness of sapphire, a hard crystalline material, and that there was brightness round about the object that looked like a human form. He used the rainbow to illustrate the colors associated with the vision.

The phrase in Exodus “like the very heaven for brightness” is paralleled by the phrase from Ezekiel 1:28 when he described strange flying objects.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Yahweh.

Both accounts are grasping for words. Both show a great brightness; neither can adequately capture the brilliance of the light.

Another intriguing description, one that has puzzled biblical students for many hundreds of years, is that given by the apostle John on the New Jerusalem, Rev 21:10ff. Comparison with the craft descriptions is revealing.

And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. . . . The wall was built of jasper, while the city was pure gold, clear as glass.

The foundations were adorned with all manner of crystalline substances, 21:19,20. The twelve gates were like great pearls, amazing crystalline materials, 21:21. The street was pure gold, transparent as glass. The crystalline materials of this miraculous city compare with the crystalline materials of the flying craft, and the “awesome crystal” of Ezekiel’s account.

All descriptions are an attempt to describe morontia materials.

The amazing light also is present in this city.

John saw no temple in the city, for the Lord God is the temple. It had no need for sun or moon to shine upon it, for the glory of God is its light.

And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day — and there shall be no night there; they shall bring into it the glory and the honor of the nations.

Rev 21:23-26

The description by John pertains to a coming age, when communications are reestablished with the heavenly realms, and special structures are brought to this world, structures which are holy and dedicated. As he said, nothing unclean shall enter it, nor any who practice abomination or falsehood. Only those who are written in the Lamb’s book of life will be able to enter that exquisite structure.

The Urantia Papers provide descriptions of this divine light:

UP499 Spiritual light - the control and intensification of the light of the morontia and spiritual realms.”

UP47 - Viewed as an unspiritual phenomenon, God is energy. . . . From this divine activity all physical energy and other material manifestations are derived. Light, that is, light without heat, is another of the nonspiritual manifestations of the Deities.

UP143 - On the seven sacred worlds of the Eternal Son there appear to take origin the impersonal energies of spirit luminosity. . . . With spiritual glory they illuminate all Paradise and Havona, and they directionize pure spirit luminosity to the seven superuniverses. These brilliant spheres of the second circuit likewise emit their light (light without heat) to Paradise and to the billion worlds of the seven-circuited central universe.

UP580 - Material Sons vary in height from eight to ten feet, and their bodies glow with the brilliance of radiant light of a violet hue. While material blood circulates through their material bodies, they are also surcharged with divine energy and saturated with celestial light.

CHAPTER TWENTY SEVEN

Instrumentation

Part I - Displays

These Paradise philosophers teach by every possible method of instruction, including the higher graph technique of Havona and certain Paradise methods of communicating information. All of these higher techniques of imparting knowledge and conveying ideas are utterly beyond the comprehension capacity of even the most highly developed human mind. One hour's instruction on Paradise would be the equivalent of ten thousand years of the word-memory methods of Urantia. You cannot grasp such communication techniques, and there is simply nothing in mortal experience with which they may be compared, nothing to which they can be likened.

The Urantia Papers, page 303

Men and women who are educated in the scientific fields come to rely on graphical plots and displays for conveying more sophisticated concepts. A good graphical display can show interrelationships among factors and variables which thousands of words cannot convey. We may not be able to penetrate the higher graphical techniques of Havona and Paradise, but we certainly can grasp the concept of conveying information by methods other than through words. At lower levels of creative reality these same methods may apply. While many witnesses have observed the methods of our Visitors, and compared them to our techniques, still the amount of information communicated by our Visitors may go beyond our comprehensive ability. We may understand what they do, but we would not have the capacity to absorb the concepts or information. The human reporters have described these facts.

Their ideas are perpetually conversant in lines and figures.

Jonathan Swift in *The Voyage to Laputa*

I turned my attention to the graphs and charts that covered the walls for about three feet on either side of the door that I could not see, and which stretched from floor to ceiling. They were fascinating, entirely different from anything I had seen on Earth, and I tried to guess their purpose. There were no needles or dials, but flashes of changing colors and intensities. Some of these were like colored lines moving

across the face of a particular chart. Some moved up and down, others crisscrossed, while still others took the form of different geometric figures. The meanings and functions were not explained to me, and I doubt if I could have understood it all, but I noticed that all three of my companions were alert to the changes taking place. I received the impression that the instruments indicated, among other things, direction of travel, the approach of any other object, as well as atmospheric or space conditions. (A small scout craft.)

The disks are now hovering above a certain inhabited spot on Earth and registering the sounds emanating from that spot. This is what you are seeing on the screen as shown by the lines, dots and dashes. The other machines are assembling this information and interpreting it by producing pictures of the meanings of the signals, together with the original sounds. (A large carrier ship.)

George Adamski *Inside the Space Ships*

And there's next, over the stool and sort of in the middle of the room, there's a table, some kind of a table. It's not up very high. I'd say the height of the desk. So I lie down on the table, on my back, and he brings over this - oh, how can I describe it? They're like needles, a whole cluster of needles, and each needle has a wire going from it. I think it's something like a TV screen, you know. When the picture isn't on, you get all kinds of lines. Something like that. And so, he puts me down on the table, and they bring the needles over, and they don't stick them in me. No, not really like sticking a needle into a person, but they touch me with the needles. It doesn't hurt . . .

Betty Hill under hypnosis in *Interrupted Journey*

"Now as you're sitting in the chair what are you looking at? What's on the other wall or whatever?"

"There's like a, it's weird, it's like outer space, stars, and . . ."

"Are you looking at a window?"

"Well, it's kind of a window, but I don't see the treetops or anything — they're not there. There are like stars and lines, images, geometric things."

"Geometric images?"

"I guess. They're like lines and dots, things like that."

'Patti Layne' in *Secret Life*, page 147

This particular description may have two elements confused: The witness gazing out through the giant lenses of the floor and ceiling of the craft, and the displays she saw inside the craft.

Another figure faced a console, and there were 'big screens'. Blank screens and switches ringed the interior.

Encounter at Buff Ledge, Pages 58 and 65.

Using both hands to describe the UFO's interior,

'Michael' proceeded to trace out his darkened surroundings. He and his alien guide . . . stood next to a large console on an upper deck and just under one edge of the dome (of the craft). Steps led down to a central lower level that was encircled by a protruding ring of consoles with blinking lights and switches."

Encounter at Buff Ledge, Page 99.

". . . It's like there's this huge board on one of the walls and it's feeding them back all these numbers and things, not numbers that we know, but figures and things. I could see a pulse beat like and lines on a graph."

"Was this like a screen?"

"Yes. . . . It's big. . . . it had one of these things on it that was part graph, part lights . . . all these different curved lines on it moving 'cross it, different graphs and light blinking."

"Were they like wave patterns?"

"Well, some were waves, some were lights blinking in time."

Encounter at Buff Ledge, Page 103

In another report, "Grace Bernor," 38-years old, was abducted from her home in Templeton, Massachusetts on February 27, 1968. Although this incident had no formal publication, Walter Webb included portions of the report in his book.

"It's like an instrument panel. . . . There a round gauge (screen) . . . but there seems to be wave-lengths going across it. . . . First there's a broad one and then there's a series of narrow ones across it. . . . One of the (other screens) has a pinpoint of light to the center. . . . and then it goes off into beams like, like radiating beams from it. . . . (Another screen) seems to have something that spins around causing a spiral line clockwise. . . . (Yet another displays) a cross, a line up and down, north and south, and one east and west."

Encounter at Buff Ledge, Page 197.

Comments

Again we see the skill Swift uses in conveying information. This remark occurs in a paragraph in which modern scholars believe Swift is poking fun at abstract mathematicians.

The knowledge I had in mathematics gave me great assistance in acquiring their phraseology, which depended much upon that science and music; and in the latter I was not unskilled.

The remark is true; it would require great knowledge in mathematics to acquire their phraseology. He then says:

Their ideas are perpetually conversant in lines and figures.

after which he continues:

If they would, for example, praise the beauty of a woman or any other animal, they describe it by rhombs, circles, parallelograms, ellipses, and other geometrical terms, or else by words of art drawn from music, needless here to repeat.

To grasp the similarity to Adamski all we need do is change the phrase “praise the beauty of a woman” to “portray the structure of a man.” Note that Adamski mentions sounds; Swift says “music.”

Through these simple, apparently satirical, statements Swift manages to describe items which cause Adamski to marvel. Betty Hill captures the concept succinctly in comparing the display against a TV screen where no picture shows, merely zigzag lines.

This is our first direct indication of the level of intelligence of the creatures on board the craft. We humans here upon earth use instruments in our research laboratories and our aircraft with simple dials and pointers on one-dimensional scales. The operators of the celestial craft use much more sophisticated displays that apparently require grasping of complex data, not only in the quantity, but also in the interrelationships.

Part II - Other Instrumentation

The place is stored with great variety of sextants, quadrants, telescopes, astrolabe, and other astronomical instruments.

Jonathan Swift in *The Voyage to Laputa*

Never had I see anything like this room, packed with the most amazing array of instruments imaginable. Here were rows upon rows of graphs and control panels. It seemed to me that every one of these strange instruments I was viewing for the first time was equipped with its own large control console. Six were already in action, and the six men who had accompanied us from the lounge immediately took their places at six more. There still remained a number untended. (The laboratory on a large carrier ship.)

George Adamski in *Inside the Space Ships*

Comments

We must keep in mind the difference in relative technology between Swift's time and our own. Adamski had a far better vocabulary from which to draw parallels to portray the function and facility of that amazing space laboratory. Swift did not have that advantage; he was limited by the science of his day. Sextants are devices used to measure angular distances of celestial bodies. Quadrants are other instruments used in astronomy and navigation. The purpose of telescopes is evident. Astrolabes are instruments used for taking the altitude of the sun and stars, and for making other astronomical measurements.

Swift was attempting to describe the nature of the equipment, rather than provide a list; we should understand his remark in that light.

The instruments observed by Adamski were inside the laboratory of a large interplanetary transport. It is possible Swift also was on board a large carrier, but he would have had difficulty indicating that fact within the limits of his satire.

Adamski tells us these instruments were used to monitor small remote controlled craft, as well as for other purposes. He admits that much was going on, and that he had little notion of the range of the activity.

Part III - Control Consoles

The pilot's instrument board was unlike anything I could have imagined. The best comparison I can think of is that it looked rather like an organ. But instead of keys and stops there were rows of buttons. Small lights shone directly on these, so placed that each illuminated five buttons at a time. As far as I can remember, there were six rows of these buttons, each row about six feet long. (A small scout craft.)

... When we came into the room no seats had been visible, but as the six women took their places before the control panels small stool-like seats rose silently from the floor, possibly due to pressure on a foot pedal. (A laboratory inside a large carrier ship.)

George Adamski in *Inside the Space Ships*

The only furniture visible was an oddly shaped table that stood at one side of the (central control) room surrounded by several backless swivel chairs, something like bar stools. They were all made of the same white metal. The table as well as the stools were one-legged, narrowing toward the floor where they were either fixed to it or linked to a movable ring held fast by three hinges jutting out on each side and riveted to the floor so that those sitting on them could turn in every direction.

Antonio Villas-Boas in *Flying Saucer Occupants*

David Jacobs described a routine in which the abductees were asked to simulate navigation of the interplanetary craft.

"The role I play is navigator."

"In other words, is he communicating about himself, or about you?"

"No, no, I'm saying this the feeling I get from him. It's in my mind; I'm a navigator. I can get to the place, whatever it is."

"Okay."

"I am a navigator. I can get there. It's a testing . . ."

. . . I asked him if the alien stopped this procedure.

"No, but it's like I'm turned over to someone to be tested, and another one leads me over to the panel. Let me see if I can describe it. I look at the panel. It's built in the wall, and it's obliquely down. At the end it's four inches thick, and it's probably maybe thirty-six inches across, maybe thirty inches high. It is covered with bright lights, and in that sense there are some buttons that are backlit. To my left there's some level of screen. There is some sort of visual line display I don't see clearly. . . . Some sort of ball built into the tabletop, or the panel, that I don't understand, but it can roll. To my right there's a series of controlling buttons in columns coming down. There are some sort of readouts, because I don't see them clearly, in the panel on the right side. I see two columns, but I get the feeling of extensive definition both in the readouts and in the panel controls. There's a lot of definite ability here. They're . . . supposed to be able to manipulate the entire panel."

"How do you know that?"

"Because I know. I'm supposed to be able to do this. Your left hand does one thing and your right hand does another thing, and you look at the panel with the readout to your left at one, and you're watching the panel to your right, guiding something over a long haul. We're talking hitting an object far in the distance and keeping track. This would be like driving a highway 200 miles along the dead straight, and just keep it between the lines — that kind of competence in steering."

He seemed to be near his alien interpreter and facing a wall of television-like screens.

“It was as if I was being trained on all these different screens. I don’t remember where that happened. It was as if I was lying down . . . and I could see myself being given information and being spoken to on all these different screens. All the ‘me’s’ and all these conversations all at once. I don’t remember the conversations . . . I remember being a detached observer and seeing a whole wall of screens. . . . And things happening.”

The witness asserted that the same interpreter on board the UFO appeared with him on all the screens. The two of them, he said, were shown what ‘Michael’ thought were different alien situations. He was unable to recall the specifics of these images.”

Encounter at Buff Ledge, Page 66.

Here we have illustrations, not only of control panels, but of abductees placed in the position of going through the motions of the operation which the craft operators normally would perform. In other words, they were placed in this mock operation to impress upon them the agility, complexity, and competence of the operators who guide the celestial craft through space. This exercise may have been performed to enhance their appreciation of the celestial power of our Visitors.

Comments

I include these descriptions to show the functional activity that is not too far removed from human concepts. The occupants of these strange craft are very nearly human in their types of activity. They use tables and chairs and control panels, and they have instrumentation.

While our space Visitors are greatly superior to us, we can comprehend their modes of function. Modern human science and technology have given us insights that permit us to obtain some estimate of their operations.

The attempt to describe the swivel chairs is characteristic of Villas-Boas, illustrated previously by the little square lamps. He felt a need to explain the phenomena he saw. This does not mean he actually saw hinges on the stools, or riveting to the floor. The technology of the craft is far superior to such simple mechanical contrivances.

CHAPTER TWENTY EIGHT

Material Control

Part I - Wall Openings

I scarcely knew where to look first. I marveled anew at the unbelievable way in which they were able to fit parts together so that joinings were imperceptible. Just as I had been unable to find any trace of an entrance door into the Scout of my first encounter, now there was no sign of the door that had closed behind us; only what looked like solid wall. (A small scout craft.)

(The kitchen) appeared as an almost bare room with plain walls. But the appearance proved deceptive. (The space man) told me these walls were lined from top to bottom with cupboards and compartments which, like all doors in these amazingly constructed craft, were invisible until opened. (A larger scout craft.)

George Adamski in *Inside the Space Ships*

"I would certainly like to see the inside of your ship," I replied. "And I would give anything to be allowed to ride in it, but how can I get in? I have been completely around the ship and saw no sign of an opening . . ."

Then I heard a single click come from the surface of the ship, . . . and a portion of the hull just to my left moved back upon itself for a distance of several inches and then moved sideways, disappearing into the wall of the hull, leaving an oval shaped opening about five feet in height and three feet wide.

Daniel Fry in *They Rode in Space Ships*

The lighting was excellent, the same as broad daylight. But even so, it was impossible to make out where the entrance door had been only a second before, for when it closed by lifting up, it became a part of the wall.

. . . the door led into another, smaller room. It was small, squarish, and it was lit up in the same way as the others. After we had gone in, me and the two other men, the door closed again behind us. I looked back and saw something that can't be explained; there was no door anymore, only a wall like the other behind me. I do not know how that was done.

. . . My guide pointed to the metal stair and signaled to me to go down it. I obeyed and when I got down I looked up to see if he was coming too, but he was still there. He then pointed to himself, then to the ground, and then in a southerly direction to the sky; he again signaled me to step back, and forthwith disappeared inside the machine. The metal ladder began to shrink, each step fitting into the other like a pile of boards. When it reached the top, the door (which, when open, was part of the floor) began to lift until it fitted right into the wall and so rendered itself invisible. The lights from the metal spurs, the headlights, and those of the rotating saucer got brighter, and this last kept turning round faster and faster. The machine began to lift slowly straight up. At the same time the three legs of the tripod began to lift sideways so that the lower part of each (which tapered, was round and ended in a broader foot) began to fit, or telescope, into the upper part (which was thicker and square). When this was over, the top contrivance entered the bottom of the machine. Finally nothing was to be seen of the legs, and the bottom looked as smooth and polished as if that tripod had never been there at all in the first place. I couldn't see any sign of where the legs had disappeared. These people really knew their business.

Antonio Villas-Boas in *Flying Saucer Occupants*

And then they put my head, there was like a dentist, not like a dentist, something like, you know, the brace of a dentist's chair. You have this thing that holds your head, I don't know, it seemed to pull out of the back of the stool, somehow or other, and they put my head in that.

. . . And so then I said, I asked him where he was from. And he asked if I knew anything about the universe. And I told him no. I knew practically nothing. That when I was in graduate school we were taught that the sun was the center of the solar system, and there were nine planets. And then later, of course, we did make advances. And I told him about seeing, I think I met him at one time, Harlow Shapley; he wrote a book, too. And I had seen photographs that he had taken of millions and millions of stars in the universe. But that was about all I knew. So, he said that he wished I knew more about this, and I said I wish I did, too. And he went across the room to the head of the table and he did something, he opened up, it wasn't like a drawer, he sort of did something, and the metal of the wall, there was an opening.

Betty Hill in *Interrupted Journey*

And so, the two – one went in front of me and one in back of me, and we went over to the furthest right-hand end of the quarter bubble. And whoosh! Another door opened. And you can't even see those doors! They just go up when they open.

The Andreasson Affair, Page 38.

And I banged on the side there, and I said, "I'm ready." And the door whooshed open again – went up somehow.

The Andreasson Affair, Page 48.

There's a panel, a door, except I don't see the door, and I think they open it somehow, but I don't see that part either. It's (suddenly) just like a normal door.

'Karen Morgan' in *Secret Life*, Page 274

Upon awakening, Michael realized that his craft had entered the large one. The guide, he asserted, "takes me by the hand" and "we walk through the bottom of the saucer." Queried on this statement, he explained that a portion of the floor "opened before we touched it – just disappeared."

Encounter at Buff Ledge, page 116.

According to the witness, the interpreter instead stationed himself beyond the examiners "off to the right of my right foot" near the door through which Janet and her escort had entered. The door appeared to be a flat screen of the wall that somehow opened and closed.

Encounter at Buff Ledge, page 144.

Discussion

As one reads through the reports one is struck again and again how the different individuals managed to incorporate details which support one another. The remark by Villas-Boas is plainly honest. How openings can appear in surfaces that look plain and smooth, without hint of other than a solid surface, impresses all observers. It should be; our technology has developed no similar feat, nor do we understand how this is done.

If the descriptions are accurate, if the openings are truly part of the surface of the walls before they are made, it would require breaking and remaking the surface electrochemical potential profiles, as well as cleaving the material on an

atomic or molecular level. While such mechanism is conceivable to us, it remains purely speculative, still in the realm of science fiction. Those people really do know their business.

We can understand why ancient people believed such abilities could derive only from the gods. They are marvelous even to us, with our relatively high level of scientific accomplishment.

Is it possible the openings actually exist in the wall materials but somehow made invisible to the eye? There are arguments against such proposal. If intense electric or magnetic fields flow through the walls of the craft, it may be necessary to control the number, shape, and location of openings. The electric and magnetic currents may require paths of low impedance. This is especially true if the currents and fields flow near the surfaces of the materials, as they do in high frequency radio waves.

This thought raises another possibility. If the interior of the craft is filled with light, how is that light generated? Is it possible that exceedingly high frequency electromagnetic waves, in the visible spectrum, are conducted along the surfaces of the walls to produce that light? It is impossible to say, since we know no such science. Our knowledge is insufficient to properly treat this phenomenon; our discussions must remain purely speculative.

We should not forget that these are heavenly materials and heavenly light. They do not obey the laws of physical substances, as we understand them.

The reader might note that Swift would have difficulty including such an item in his satirical framework. We find no remarks in the Voyage to Laputa that would appear to denote this amazing ability.

Part II - Transparency

Adamski was told they were nearing the carrier ship.

Just a moment earlier the wall behind the bench on which we had been sitting had appeared solid. Now a round hole began to appear! I watched in astonishment while it continued to open, rather like the iris of a camera. Shortly, a porthole about eighteen inches wide appeared.

As the pilot alerted us to our impending landing, the (space man) said, "You will be interested to watch this."

At the prospect of actually landing on a mother ship, my emotion rose to a point impossible to describe. Fighting for composure, my mind framed the question as to where the mother ship was waiting, and in what manner we would make the landing.

The (space man) immediately answered both unspoken questions. "This is the same large mother ship that alerted you and your party on the desert last year at our first meeting. She has been waiting for us up here and is at the moment about forty thousand feet above your earth. Watch and you will see how these small ships land and enter into their carriers."

Fascinated, I peered out through the porthole. There, below, I was able to make out a gigantic black shadow motionless beneath us. As we came nearer, its huge bulk seemed to stretch away almost out of sight, and I could see its vast sides curving outward and downward. Slowly, very slowly, we drew nearer until we were almost on top of the great carrier. I was astonished when my companion told me that she was about one hundred and fifty feet in diameter and close to two thousand feet in length.

The spectacle of that gigantic cigar-shaped carrier ship hanging there motionless in the stratosphere will never dim in my memory.

George Adamski *Inside the Space Ships*

On the side between these halves were window or screen areas which were all around the center of the space. They could walk on that balcony and look out, it is like a two-way mirror; it offers a projection place or a screen as well. It is as if these window/screens are made of a combination of metal/crystal/mirror/glass.

. . . this perception of the screen which doubles as a window. "There is a balcony level at these windows with a railing."

Carlos in *Abduction*, page 350

The beam, or that part of it which was visible at all, was a deep violet, at the very top of the visible spectrum. The beam spread over the door, through which I had come, and the door disappeared. It did not slide back into the wall as it had before. It simply ceased to exist, at least visually. It was as though I were looking through the finest plate glass window.

"The door, as you see, has become transparent. This startles you, because you are accustomed to thinking of metals as being completely opaque. However, ordinary glass is just as dense as many metals and harder than most and yet transmits light quite readily. The beam of energy, which is now acting on the metal of the door, is what you would call a frequency multiplier. The beam penetrates the metal and acts upon any light that reaches it in such a way that the frequency of the light is multiplied to that of the range between what you know as the 'X-ray' and the 'Cosmic Ray' spectrum. At these frequencies the waves pass through the metal quite readily. Then, when these waves leave the metal on the inside of the door, they again interact with the viewing beam, producing what you would call 'beat' frequencies which are identical with the original frequencies of the light, so that while you are apparently seeing through the metal you are actually seeing a reproduction."

Daniel Fry, *They Rode in Space Ships*

Comments

Adamski's description of the approach to the carrier ship is haunting, even at our remote distance. To actually be on board a craft that travels among the stars would be enough to bring awe to anyone.

In view of this fact we should consider the nature of the contact personalities chosen for such experiences. The individuals must have attributes of character and personality that permit them to handle the experience, yet able to manage intelligible reports. Attributes would include intelligence, keen observation, excellent memory, and stable personality under extraordinary circumstances that were literally "out of this world." Attitudes concerning God and creation had to be held in a form that could encompass the implications of the experience, certainly not from a traditional religious view.

These are factors we should carefully consider. Individuals chosen for contact are rare; they possess personalities and traits that can accommodate the profound nature of the experience.

Barney Hill's extreme unwillingness to accept the phenomena is a good illustration of this problem. He absolutely refused to accept the experience, or even the possibility of strange flying craft, until after therapy sessions with Dr. Simon. Then he suddenly turned religious and cosmic. He bought charts and maps of the sky which he poured over day by day. His entire attitude concerning God was converted from a normal, traditional view into realization of a reality "up there" somewhere in the sky. And he shortly died. When once he reached that stage, his perspectives had stretched beyond the pale of this world. He now had a different view of creation and of purpose.

CHAPTER TWENTY NINE

Craft Design

Their houses are very ill built, the walls bevel, without one right angle in any apartment . . .

Jonathan Swift in *Voyage to Laputa*

The walls were slightly curved and the intersections of the walls were beveled so that there were no sharp angles or corners.

Daniel Fry in *They Rode in Space Ships*

We entered the disc. I found a corridor, curving to the contours of the ship. (From a dream.)

So he, and one of the others, each take my arm, and I get sort of a helpless feeling. There's not much I can do at this point, but go on with them. I go up the ramp, I go inside, and there's a corridor to the left. We go up the corridor, and there's a room. And they stop to take me in the room.

. . . The room was triangular, with the point cut off. Barney and I both agree on that. The table was sort of in the middle, but down near the cut-off part. It was far enough out so that anyone could walk around it. (Under hypnosis.)

The room was triangular, with the point cut off. (During later recall.)

Betty Hill in *Interrupted Journey*

In plan, the ship resembled a wheel. The four corridors were like four spokes leading to the hub or central chamber in which we now stood.

. . . Ahead, a corridor of the same apparent width, with high walls that reached up into the dome, ran straight forward for about one-third of the ship's diameter. Beyond this there was the central chamber in which I could see a large magnetic pole placed through the center of the ship.

. . . As I have indicated, the ship was divided into four quadrants by the four radial corridors. These corridors entered the central chamber by four openings. Turning to our left, we now walked along one of the corridors . . . We continued along until we had reached the outer circular corridor.

George Adamski in *Inside the Space Ships*

Comments

Antonio Villas-Boas describes his entrance to the craft directly into a room he thought was square. From there they went across the central chamber, which he thought was oval shaped, to another room similar to the one they entered first. They returned by the same route, although he saw another room with a door slightly ajar. His description suggests that the craft was built without a corridor circling it as Adamski and the Hills describe, but with several rooms around the perimeter.

Again, Antonio interposes his interpretations. “A door slightly ajar” would contradict the other witness of doors and openings seeming to come from nowhere.

When Adamski was on the small scout craft it had neither corridors nor other rooms, but was made up entirely of one chamber. The description quoted above was for the larger scout craft he visited several times.

Swift cannot offer us more specific detail of his Flying Island. He was constrained by a satirical framework that would be familiar to his readers. But again we are struck by the word similarity between Swift and Fry. They use identical words to describe the technique for bringing corners of the rooms together.

It should be noted that the bevel walls are not the same as the pie shape with the corner cut off. The bevel provides rounded corners that avoid sharp angles. The reason is technical, and supports our earlier conjecture that highly intense electric or magnetic fields flow through the skin of the craft, both interior and exterior. Electrical engineers and physicists are well aware that sharp corners intensify fields. Rounding the corners, or making them bevel can reduce field stresses. This is exactly what appears inside the craft.

The manner in which Swift weaves the many items into the satirical context is impressive. He provides a piece of information, and then uses the fictional framework to carry it. As he continues with the bevel walls:

. . . and this defect ariseth from the contempt they bear for practical geometry, which they despise as vulgar and mechanic, those instructions they give being too refined for the intellectuals of their workmen, which occasions perpetual mistakes. And although they are dexterous enough upon a piece of paper in the management of the rule, the pencil and the divider, yet in the common actions and behaviour of

life, I have not seen a more clumsy, awkward, and unhandy people, nor so slow and perplexed in their conceptions upon all other subjects, except those of mathematics and music.

Swift continues in this vein for the rest of the paragraph.

Nicolson and Mohler discussed Swift's satire on mathematics and music, pointing out the prominent attitude of many toward scientific interests of those days.

Behind the Laputans lay the rapidly growing interest of the seventeenth century in mathematics, embodied in the work of Kepler, Descartes, Leibniz and many others, and a persistent attitude of the seventeenth-century layman toward the "uselessness" of physical and mathematical learning.

They then list several individuals who had written satire and articles attacking the theoreticians who had their heads in the clouds, but not their feet on the ground. These included Samuel Butler in *Hudibras*, Shadwell in *Virtuoso*, Ned Ward in *London Spy*, William King in *Dialogues of the Dead*, and many minor writers. Addison, one who favored the new scientific developments, could poke fun at the impractical experimenters and absent-minded mathematicians. He wrote amusing articles in the *Spectator* papers which find close parallel with Swift's remarks in the *Travels*. Swift merely followed this prevailing literature in his own masterful way to bury his account.

Other Comparisons From Villas-Boas

At last one of those men got up and motioned to me to follow him. The others went on sitting without even looking at me. We walked to the little entrance hall, straight to the front door that was open once more and the ladder was down. We didn't go down it, though, for the man had given me to understand that I should follow him toward a platform that jutted out on both sides of the door. The platform went all around the machine. In spite of its narrowness one could walk right around it in both directions. First we walked it one way and I soon noticed a square piece of metal jutting outward and sideways (there was something similar on the opposite side too), firmly fixed into the metal machine. If these metal supports had not been so small I should have thought they were wings for flying purposes. By the looks of them, I suppose their purpose was to move up and down for taking off or landing. I must admit that I never noticed any movement to prove this, so I really cannot explain what they were there for.

The ladder and platform find parallel with Swift's "galleries and stairs." See also the descriptions from William Booth Gill.

I could not see the rail but he seemed to lean over something with his arms over it. We could see him from just below waist up.

Villas-Boas continued:

Farther on, the man pointed at the three metal poles I mentioned before, that were solidly fixed into the sides and into the front part (the middle) of the machine, like three metal spurs. They were all alike in shape and length, thick at the base and narrow and sharp at the top. They were laid horizontally. I cannot tell if they were made of the same metal as the machine because they spread a slight reddish phosphorescence, as if they were on fire. In spite of this, I couldn't feel any warmth coming from them. A little higher up, where they fitted into the metal, I could see some reddish lamps fitted into each one of them. Those at the sides were rounder and smaller, the one in front, which was also round, was enormous and corresponded to the front headlight which I described before. Uncountable little square lamps, like those used inside the apparatus, surrounded the body of the machine slightly above the platform over which they spread a purplish light. In front the platform did not close around to form a circle, but was stopped short by a thick broad sheet of glass, which was securely fitted into the metal. It was rather prominent and elongated at both ends. Perhaps it was for looking outside, as there were no windows to be seen anywhere at all. But whether this was the purpose, I cannot say, because as seen from the outside, it looked too dull for it. Of course I don't know what it looked like from the inside, but I don't suppose it was any clearer.

I suppose those front spurs I was talking about were the ones that loosened the power that worked the machine, for when it took off, their lights brightened considerably, and blended entirely with the light coming from the headlights.

CHAPTER THIRTY

Insignia

Insignia are used throughout the universes to designate administrative units. These symbolic designators are used at the highest universe levels.

From the Urantia Papers:

UP606 In the presence of the forgathered hosts of loyal personalities, (Gabriel) displayed the banner of Michael, the material emblem of the Trinity government of all creation, the three azure blue concentric circles on a white background.

UP1015 In personal appearance, Melchizedek resembled the then blended Nodite and Sumerian peoples, being almost six feet in height and possessing a commanding presence. He spoke Chaldean and a half dozen other languages. He dressed much as did the Canaanite priests except that on his breast he wore an emblem of three concentric circles, the Satania symbol of the Paradise Trinity. In the course of his ministry this insignia of three concentric circles became regarded as so sacred by his followers that they never dared to use it, and it was soon forgotten with the passing of a few generations.

UP606 The Lucifer emblem was a banner of white with one red circle, in the center of which a black solid circle appeared.

I noticed on the left shoulders of four of the men an insignia of some sort.

On the right sleeves of their blouses, near the shoulder, were the same insignia I has seen on the shirts of the Saturnian men on the last visit.

The design consisted of a sphere encircled by a ring (much as the ringed planets appear through our telescopes), and inside the sphere was a balanced pair of scales.

George Adamski in *Inside the Space Ships*

It was then that I saw something which I had overlooked when I had first entered the ship. It was only a simple design imprinted in the material of the seat, but I recognized the symbol and the recognition must have produced a powerful mental shock wave which Alan misinterpreted for fear or pain, for the gravity was immediately normalized, causing me to experience another rough moment as my organs all attempted to occupy the space normally assigned to my intestines.

“‘What is it?’ I heard Alan’s voice, and for the first time there seemed to be a definite trace of concern. Then — ‘Oh, I see you have noticed the symbol and recognized its significance.’

“‘Yes,’ I said. ‘Anyone who has ever read to any extent would recognize the symbol of the tree and the serpent.’”

Daniel Fry in *They Rode in Space Ships*

Yes, indeed. The tree and the serpent have haunted mankind for ages. Eve’s sin and the cause of her betrayal symbolized to remind us of our condition in the universe. No wonder Dan Fry was shocked.

David Jacobs stated:

SL222: Some Beings might have an insignia on their clothes that seems to resemble “serpents” or some sort of elongated shape. Sometimes it is a simple jagged line (as in a lightning stroke).

Many other witnesses could be cited.

CHAPTER THIRTY ONE

Jonathan Swift

Swift was born in Dublin, Ireland on November 30, 1667. He was the only son and second child of Jonathan, Sr., who died seven months before Swift was born. Swift became a leading English literary figure, political satirist, and clergyman in the Irish branch of the Church of England. At the height of his public career he was editor of the Tory Government newspaper, the *Examiner*, from 1710 until the death of Queen Anne in 1714. He then returned to Ireland as Dean of St. Patrick's cathedral in Dublin where he remained until his death on Oct 19, 1745.

The Swift's were a prosperous family from Yorkshire, England. The most noted individual was his grandfather Thomas, vicar at Goodrich when Oliver Cromwell took power in 1653. Thomas had married Elizabeth Dryden, great-aunt to John Dryden, who was, therefore, a cousin to Swift. Thomas Swift's outspoken and staunch support of Charles I lost him his church living with his estate sequestered during the turbulent years of Cromwell. But five of his sons, including Jonathan Sr, were trained in the law. These five migrated to Dublin to seek their fortunes during the Restoration period that followed the reestablishment of the monarchy under Charles II in 1660.

Swift's mother was Abigail Erick of Leicestershire, distant cousin to Sir William Temple, a famous statesman of the seventeenth century. Abigail was known for her good character and wit. After the marriage of Swift's parents his father was appointed Steward of the King's Inn in Dublin, and admitted as a solicitor before the bar in 1665 at the age of 25. Swift's sister, Jane, was born in 1666.

When Swift's father died he left little support for his family. Swift's mother had no private income; she was forced to seek assistance from other members of the family. Apparently they lived in his uncle Godwin's household for some time. His mother later returned to Leicestershire, but the date is not known with certainty.

Under the sponsorship of his uncle, Swift entered Kilkenny College in Dublin at the age of six, going on to Trinity College in April 1682 at the age of fourteen. However, his uncle provided minimum support. Swift's financial condition and dependence upon a reluctant uncle greatly discouraged him. Although faithful as a student he did poorly and was denied a regular Bachelor of Arts. Instead, at his request, he was given a degree *speciali gratia* on February 15, 1685. This rankled in Swift; in later years he remarked that his uncle "gave me the education of a dog."

In spite of this social disgrace he continued working at Trinity toward a masters, which required three more years. But school records show that between November 1685 and October 1687 he was punished twenty times for cutting

chapel and being absent from the college without leave. For some disrespect to the Dean of the College, Owen Lloyd, he was sentenced to kneel and beg his pardon in 1688. At that point his studies were interrupted by "the troubles." King James entered Dublin in February 1689. The college authorities gave permission to all members to withdraw "for their better security."

With an uncertain political situation in Ireland, Swift left Dublin to live with his mother in Leicestershire. Some months later they were able to arrange for Swift to become employed as a secretary with Sir William Temple in Moor Park near London.

Swift was back and forth with the Temple household three times over the next ten years. His first employment was accepted as temporary until the troubles in Ireland would clear up. He returned to Ireland after the battle of Boyne on July 11, 1690. However, his fortunes in Ireland were not good, and he was back with his mother for some months, until the arrangements with Temple could be renewed. He then served in a more permanent role as editor of Temple's papers from December 1691 to May, 1694. During this period he was able to establish residency requirements at Oxford where he obtained his masters in June 1692.

Although relations with Sir Temple were cordial Swift was not satisfied with his post. He had firmly made up his mind to become an ordained priest but, from the records available, Temple felt he should seek a different career. The debate between the two men caused Swift to leave the Temple household the second time somewhat estranged. However, he was not free from Temple. When he applied for ordination in Dublin late in 1694 he was requested to supply a reference from Temple stating his moral and spiritual qualifications. He was thus forced to humbly seek Temple's assistance, which was graciously offered. He was subsequently ordained as a deacon on October 10, 1694 and became a priest on January 28, 1695.

He was appointed to the prebend of Kilroot immediately afterwards. The church position included sixteen hundred acres under his personal management. The income from the property, and a stipend of more than one hundred pounds a year, placed him in a very reasonable position for a young man twenty-eight years of age.

There he met and fell in love with Jane Waring. They had a short affair together, not very serious, but Swift was at a decision point in his life. He was willing to become a parish vicar, husband, and father. He was also satisfied Jane would make a good wife. However, she hesitated to commit herself. In the midst of Swift's plea to her an offer came from Temple for a more senior position working with Temple's estate and household. Temple spiced the offer by suggesting he would use his persuasion with King William III to obtain a higher church position for Swift.

Faced with this offer Swift put an ultimatum to Jane. She did not respond, probably not assessing his intent correctly. Thereupon he accepted Temple's offer and returned to Moor Park in 1696, where he remained until Temple's death in 1699.

Jane may have had some justification for believing Swift would not accept Temple's offer. His new position as vicar was not one to be cast aside lightly. But she failed to grasp his determination. His failure at the marriage proposal conditioned his later life. Although he fell in love again, more seriously, he never married, as far as public or private records show.

During this decade Swift engaged in considerable writing, including poetry, but was not successful commercially. However, these efforts, together with his work for Temple, gave him the opportunity to develop a unique style and mastery of words that has since found few equals.

Upon his return to Moor Park he edited Temple's papers while he continued to work on his own material. It is believed that during this period he did the initial drafts on his first two famous works, *A Tale of a Tub* and *The Battle of the Books*.

Swift had not resigned his prebend at Kilroot during his absence and thus was privileged to portions of that income. However, the pressure of the situation forced his resignation in January, 1698. Sir Temple, recognizing the sacrifice to his career, added a codicil to his will leaving Swift a hundred pounds a year above his salary from the estate. While this was not equal compensation for the lost prebendary, it was regarded as a fair reward.

Temple died on January 29, 1699. He had not been able to obtain the church preferment before his death. Once again Swift faced the decision of a career. Swift remained in London for a few months, trying to find a sponsor for the preferment, but was unsuccessful. He finally was offered a position as chaplain-secretary to Lord Berkeley, recently appointed Lord Justice of Ireland. Although Swift had vowed to Jane that he would not return to Ireland if she would turn him down, he did so once again in 1699.

He served as part of the Berkeley household for two years. During that time he published two volumes of Temple's letters and a third volume of Temple's Miscellanea. In February, 1700 he was appointed vicar of Laracor, Agher, and Rathbeggan in County Meath, Ireland with income worth about two hundred pounds annually. On February 16, 1701 he was granted a Doctor of Divinity from Trinity College. It cost him forty-four pounds but he was now Doctor Swift and thirty-three years of age.

With the advent of the Tory government in February, 1701 Lord Berkeley was recalled to London. Swift returned to London also where he published his first political pamphlet, *The Dissensions in Athens and Rome*, in which he tried to show that political squabbles merely deteriorated the well-being of a nation. The pamphlet gained reputation for Swift as a political writer but he remained apart from active politics. He mostly devoted the next nine years to the welfare of the Irish clergy, who were treated less fairly than their counterparts in England. Meanwhile he worked on the *Tale of a Tub* which was published in April, 1704.

The *Tale* was a major work of literary satire. It immediately brought fame to Swift. Although his earlier political pamphlets had attracted attention it was the *Tale* which made him an influential figure. By this time he had established himself as a major figure in political and social thought in England and Ireland.

After publication of the *Tale* he went back to Ireland and did not return to England until November of 1707. The period was one of fallow in his life. Biographers consider this strange. He had recently acquired a reputation both in political circles and among the general public. His gifts and mental energies were at their zenith, but hardly any writings or letters of his have survived from that period. Two poems, some verses on the union with Scotland, a lampoon on a political figure, and a few thoughts on several subjects are all that survive from a period of three years.

Swift's writings during this period could not have been simply suppressed. He was famous by now, and since it was a common habit to save correspondence, it is remarkable that nothing but a few letters survive. He must have been content with himself and simply did not write.

In November of 1707 he was charged with a mission to Queen Anne from the Church of Ireland to solicit an extension of her bounty to that clergy. The mission returned him to London and brought him into contact with the ministers of the government of Queen Anne. However, his efforts on behalf of the Irish clergy were not successful. In the meantime he was busy writing in London. His work included *Arguments Against Abolishing Christianity*, *A Letter Concerning the Sacramental Test*, *The Sentiments of a Church of England Man*, and *A Project for the Advancement of Religion*. This activity brought Swift to the attention of Robert Harley, Tory Prime Minister to the Queen. Harley invited him for interview. The ensuing conversation lasted four hours into a Saturday evening. Harley was impressed with Swift, both by the nature of his writing and his personal conduct. Subsequently, he appointed Swift editor for the government journal, the *Examiner*. Through these connections Swift became intimate with many matters of state.

During the four years from 1710 to 1714 Swift wrote an extraordinary number of political pamphlets. Few political writers have ever produced the volume, brilliance and power which Swift demonstrated during that period. It was a burst of effort which had profound effect on the conduct of the government; it helped shape opinions far and wide. Swift's task was aimed at three aspects of the political environment: first, to show that the cause of the Tory government of Queen Anne to obtain peace with France was just, and that its members were worthy men; second to cast ridicule on the members of the Whig party; and third to restrain the more extreme members of the Tory party.

During this period he also contributed miscellaneous pieces to the *Tatler* and the *Spectator*, two major English political publications, as well as other satires on religious subjects.

But Swift did not forget his private affairs. This period also marked daily notes to Esther Johnson, a child in Sir Temple's household when Swift first went there in 1689. Swift was responsible for most of her education and introduction to the literature and thought of the day, developing a friendship that was intimate for the rest of their natural lives. Swift would take a few moments each day to jot down thoughts and events, then send them off to Esther in Dublin every week or two. This procedure continued over the four years in which he served the Tory

government. They became famous as the *Journal to Stella*. (Stella was the intimate name he used for Esther.) When Temple died in 1699 Swift had made arrangements for Esther to live in Dublin with her companion Rebecca Dingley, and provided a major portion of their support. The two women lived in Dublin until their deaths, always close to Swift when he was in Ireland. Although there were many rumors that Swift and Stella were married no documentation has ever been found to attest to the fact. Stella was a woman of clear mind and pleasant manner who became well known and greatly respected. Her conduct with Swift was exemplary, never permitting suspicions to be aroused that their relationship was anything more than close friendship.

The interval from late 1713 through 1714 was also marked by the formation of one of the most outstanding collection of wits and writers in the history of England. Swift formed a group known as the Scriblerus Club. The members of this group included Robert Harley, the Prime Minister, Alexander Pope, author of *The Duncaid* and still well known as a literary figure in our day, John Gay, author of *The Beggar's Opera*, the first English opera, being produced yet today, Thomas Parnell, a poet and wit of some distinction, and John Arbuthnot, Scottish physician to the Queen and member of the Royal Society. Arbuthnot was noted for his analytical mind and rose to prominence in the scientific community. This group established lifetime friendships and their association undoubtedly was a great inspiration behind much of their individual work.

After the death of Queen Anne in 1714 Swift returned permanently to Ireland. He became involved in Irish affairs, especially in preparing the famous *Drapier Letters*, an attack on a man named Wood who had obtained a patent from the Crown to mint copper coin in Ireland at a fantastic profit. The letters were composed in 1724 during a period of public turmoil over the coinage. As a result of the letters Swift became an Irish national hero, although not without some personal danger. The letters were regarded as seditious by English political forces.

According to Swift's correspondence with Charles Ford, a close friend, the *Travels Into Several Remote Nations of the World*, (*Gulliver's Travels*) were composed from 1721 to 1725. They were published in 1726. The *Travels* went through a series of editions and printings until his death at the age of seventy-eight. They have seen many more printings since, and have been translated into many languages. They have been edited into a story for children, were made into more than one motion picture, and were the object of the careers of many scholars.

This brief biographical sketch is intended to acquaint the reader with major events in Swift's life. Many details obviously are not mentioned. I shall delve into some aspects of Swift's mystery in the next chapter.

CHAPTER THIRTYTWO

The Mystery of Swift: The Scriblerus Project

The Scriblerus Club

A complete account of the formation and evolution of the Scriblerus Club would require a major effort, beyond the scope of this present book. Those who are interested may obtain the background from the edition by Charles Kerby-Miller, *The Memoirs of Martinus Scriblerus*, Yale University Press, 1950(MMS). This survey is limited to a brief review of the essential features.

As stated by Kirby-Miller, his purpose was to renew attention by the literary world of the twentieth century to the amazing phenomenon of the Scriblerus group in:

1. The light it throws on the intellectual and cultural history of that English period,
2. The insight it offers into the minds and characters of the six famous men who were its members,
3. The background it provides to understand many of the individual works of those men,
4. The effects of the Club on the literature of the early eighteenth century, and
5. The historical interest of an unusual collaboration under exceptionally colorful circumstances.

As one Englishman said, the Club was “the most celebrated collection of clever fellows this country ever saw.” As Pope himself said, his purpose was to show a group of friends “walking hand in hand to posterity.”

Pope, Arbuthnot, and other members continued to write pieces based on the satiric burlesque of Scriblerus for years after the breakup of the Club, except for Swift, who held himself mostly aloof from public involvement, until publication of the *Travels* in 1726, and then of such famous merit and altered context that few recognized the relationship of Gulliver to the Club.

The title page to the Memoirs gives the following:

MEMOIRS
Of the Extraordinary
LIFE, WORKS,
and
DISCOVERIES
of
MARTINUS SCRIBLERUS

Written by Dr. Arbuthnot
and Mr. Pope

The essential framework of the Club was developed during the winter of 1713-1714 with some contribution of satiric burlesque from the members. Correspondence suggests additional activity during a short revival of the association in 1716-1718, and a second revival, inspired by Swift's visits with Pope in 1726 and 1727, after publication of the *Travels*. But formal publication of the *Memoirs* was not known to the world until *The Works of Alexander Pope*, in two octavo editions, were published in 1742, shortly before Pope's death in 1744 and Swift's death in 1745. In the edition by Kirby-Miller they comprise eighty-six pages of text. Kerby-Miller took the text from Pope's No. 6 of the *Bibliography of Principle Editions*, with the following "advertisement" added from No. 5, the companion edition.

ADVERTISEMENT

There will be publish'd with all convenient speed, The SECOND BOOK of these Memoirs, Being the TRAVELS of M. SCRIBLERUS, Vindicated to their True Author. And the THIRD BOOK never before publish'd, Containing his Journey thro' the Desarts of *Nubia* to the Court of *Ethiopia*: His Friendship with the Bishop of *Apamea*, and their joint Voyage upon *Cunturs*, to *China*; with an account of all the *hidden Doctrines* of Religion, and the *refined Policy* of those Empires.

Clearly, Swift's original intent was to publish the *Travels* under the name of Martinus Scriblerus, as part of a larger work of satire. The idea of a series of Travels is indicated here, later reflected in the story of Gulliver. In the course of time, from 1714 and the breakup of the Scriblerus Club, to 1726, when Swift actually published under the name of Lemuel Gulliver, Swift altered his original intent.

The idea of giant birds, (Cunturs), in ancient times is verified from revelation:

UP831: From the large passenger birds — the fandors — Adam and Eve looked down upon the vast stretches of the Garden while being carried through the air over this, the most beautiful spot on earth.

The idea for the Club was first proposed by Alexander Pope in the fall of 1713, then 25 years of age, who brought with him another literary young friend, John Gay. According to an account by Pope written years later in 1729:

The design of the Memoirs of Scriblerus was to have ridiculed all the false tastes in learning, under the character of a man of capacity enough, that had dipped into every art and science, but injudiciously in each . . .

A second group, led by Swift, included John Arbuthnot, Thomas Parnell, and Robert Harley, Earl of Oxford and Prime Minister.

Both Pope and Swift had attempted several independent ventures to gather men of outstanding character and talent, Pope in line with the objectives mentioned above, Swift more in attempt to aid promising young men without means in the fast pace of London city life.

Pope and Swift became acquainted earlier in 1713 but had not immediately established a close friendship. Although the proposal by Pope was not the direction Swift had in mind, Swift welcomed the idea strongly.

The suggestion advanced by Pope was grandiose and contained numerous difficulties. It required contribution from a number of specialists; one or two individuals would not be able to cover the large area of knowledge necessary to sustain the theme of the project. It would indirectly involve social and political figures of the time through satire and thus could create much antagonism; and it would require coordination of activity that would demand considerable attention of whomever assumed the task as editor.

From the numerous works which emerged over the next three decades, the intimate and long-lasting personal relationships the Club developed, and the impact upon the lives of the individuals involved, we can conclude that Swift informed the members of many items which served to explain traditions from the past, including Condors and a High and Mighty Prince, as well as the “music of the spheres.” As a person trained in literature it probably was necessary for him to consult with Arbuthnot on science and how to properly present his discussion of the Martian satellites. Both Pope and Arbuthnot may have been aware of Swift’s secret, or at least the implications of it, for their knowledge shows in the correspondence among them. Whether Gay, Parnell, and Harley knew the intimate details we can only speculate. The others may have been attracted to the idea of the Club by appeals from Swift and Pope. We can guess with what attention Swift must have held this group with his dissertations, although he may not have revealed the particulars of his personal experience. That he had such influence is evident from the construction of the Club.

The *Memoirs* were to help as a key for revelation, but this revolved around Swift himself; none of the others could build the structure without his contribution. Although they could suggest hints, Swift alone could provide substance on the skeleton of his scheme. The *Memoirs*, as satire, provided a vehicle for his secret. As a consequence of association the *Memoirs* also provided the world with such famous inspiration as Pope's *Duncaid* and *An Essay on Man*, and *The Beggar's Opera*.

The numerous details provided in the *Memoirs* are difficult to present in an orderly fashion because of the wide variety of subjects they reflect. The many items find numerous parallels in *Adamski*, which further complicates the problem of presentation. Therefore, I shall borrow items from the different sections of the *Memoirs* as appropriate to fit this present work. I shall select pieces from unrelated sections in order to make the patterns more discernible, but will always positively identify according to the chapter in the *Memoirs*.

Who Was Martinus Scriblerus?

The name "Martinus Scriblerus" is a contrived Latin form. Literal translation of the name Martin means "of Mars." The translation of Scriblerus, from the sham Latin, means low scribe, clerk, or writer, "one who scribbles." From combination of the two words, the meaning was "a writer of Mars." In the Scriblerian activity there is no notable reference to Mars except Swift's discussion of the Martian satellites, which appeared later in *Gulliver's Travels*. Therefore, Martinus Scriblerus must refer to the author of that report, Jonathan Swift. Thus we can see how Swift intended from the early formation of the Club to focus activity around his personal experience. Furthermore, he must have convinced the two prominent contributors, Pope and Arbuthnot, of that necessity.

As I mentioned above, the original intent of the Scriblerus Club was to have Martin as hero of the *Travels*. However, at some date after the breakup of the formal group, perhaps during his creation of the *Travels*, Swift chose the name Lemuel Gulliver. He also altered the context. He may have felt the name Martinus Scriblerus was too closely associated with his discussion of the Martian satellites because of concern for his personal safety. However, he apparently felt a need to make this connection known through the *Memoirs*, since his later visits with Pope rekindled publication. The reason for his decision must remain unknown; we can only speculate on the purpose of the change from Scriblerus to Gulliver. Perhaps Swift decided the *Memoirs* were sufficiently remote from his personal writing that few would notice.

Curiously, the *Travels* have often caused both readers and critics to identify Swift with Gulliver. Nowhere in the story is there mention of the name Gulliver; Swift always uses the first person, and the resume statements at the beginning of each chapter always refer to "the author." Gulliver's name appears only in the title page, in a letter from *The Publisher to the Reader* ostensibly written by a cousin, Richard Sympson, and in *A Letter from Capt. Gulliver to his Cousin Sympson*.

The last item did not appear in print until the 1735 Dublin edition. Swift added it for later editions but it bore a copy date of 1727, perhaps as the result of conversations with Pope who may have felt some clarification was needed.

Numerous direct references to Swift occur in the *Memoirs*. I shall mention a few here to show the extent of the mystery surrounding the *Memoirs* and the *Travels*, and to demonstrate that the *Memoirs*, as with the *Travels*, are far more than satire.

In the reign of Queen Anne . . . thou mayest possibly, gentle Reader, have seen a certain venerable person, who frequented the outside of the Palace of St. James . . . (Introduction to the *Memoirs*)

Many of the meetings of the Scriblerus Club were held in the apartment of Arbuthnot in the palace. He was on constant call to the Queen; therefore, Swift was often in the vicinity of the palace.

. . . a mind replete with science, burning with a zeal of benefiting his fellow creatures, and filled with an honest conscious pride, mixed with a scorn of doing or suffering the least thing beneath the dignity of a philosopher. Accordingly he had a soul that would not let him accept any offers of Charity . . . (Introduction to the *Memoirs*)

From the implications of the Flying Island account and the stories of the Academies in the *Travels*, we can reasonably assume that Swift had many items of universe science related to him by his celestial hosts. His numerous satirical works show his honest, conscious pride, and his many references to the flagitious race of ministers indicate his scorn for suffering the least thing beneath the dignity of a philosopher. The biographers have shown his hurt at having to accept charity, both from his relatives as a youth, and later, from Sir Temple for his education and professional sponsorship. His discussions in the *Travels* show the zeal with which he burned for helping his fellow creatures.

He declined speaking to anyone, except the Queen, or her first Minister, to whom he attempted to make some applications; but his real business or intentions were utterly unknown to all men. This much is certain, that he was obnoxious to the Queens ministry . . . (Introduction to the *Memoirs*)

Harley, the first Minister, was asked to join the Club by Swift. The many notices of meetings sent to Harley indicate Swift's concern that he attend faithfully. For this persistence and other reasons, Swift may have been obnoxious to Harley. Swift may have attempted to convey the essence of his knowledge and may have recommended changes in government to Harley. However, he was ineffective because his secret could not be made known; all arguments for improvement in the government or in the conduct of the country had to be made

within familiar context. Swift could not appear other than as an ordinary reformer; he could not possibly say that he had been on other planets and that they had systems better than ours. He had to keep his real business or intentions unknown to all men, with the possible exceptions of Pope and Arbuthnot.

. . . This gentleman [had] a manuscript [which] contained many most profound secrets, in an unusual turn of reasoning and style . . . (Introduction to the *Memoirs*)

We shall never know the full extent of Swift's attempt to record his unique experience. But we do know that both the *Memoirs* and the *Travels* contained many profound secrets in an unusual turn of reasoning and style.

The gentleman outside of the Palace of St. James addresses the writer of the *Memoirs* in part as follows:

My first vital air I drew in this island [a soil fruitful of Philosophers] but my complexion *is* become adjust, and my body arid, by visiting lands [as the Poet has it] *alto sub sole calentes*. (Introduction to the *Memoirs*)

As far as is known, Swift's first breath was drawn in Ireland, but the reference may mean the British Isles.

According to Kerby-Miller, Horace gives the phrase as *alto sole calentes*. This means "warmed by another sun." Swift may have rephrased the quotation intentionally, but "warmed under another sun" would be more literally correct if Swift had visited and spent time on another planet, not merely another climate on our planet. We should expect such warming to adjust the complexion or otherwise affect the body.

The address to the writer continues:

I have, through my whole life, passed under several disguises and unknown names, to screen myself from the envy and malice which mankind express against those who are possessed of the *Arcanum Magnum*. (Introduction to the *Memoirs*)

The use of Martinus Scriblerus and Lemuel Gulliver are certainly other names. Similarly, many of Swift's writings were published anonymously or under guise to avoid the malice of his fellow men. There can be no doubt that he possessed the *Arcanum Magnum*, or *Great Secret*. Swift had good cause for screening himself from the envy of his fellow men. Again, we see the concern Swift felt for his personal safety. Just as he hid the true satellite parameters, he expressed his concern outright to Pope when he said his chief purpose was to vex the world rather than to divert it, and if he could compass that design without hurt to his own person or fortune, he would be the most indefatigable writer you had ever seen.

. . . Mrs. Scriblerus dreamed she was brought to bed of a huge ink-horn out of which issued several large streams of ink, as it had been a fountain; this dream was by her husband thought to signify that the child should prove a very voluminous writer." (*Memoirs*, Chapter I)

This Swift was; his collected works fill more than twenty volumes.

In a speech over his son at the hour of his birth, Cornelius raged at the suggestion that Martinus should be bred up at home, like other gentlemen:

What, bred at home! Have I taken all this pains for a creature that is to lead the inglorious life of a Cabbage, to suck the nutritious juices from the spot where he was first planted? No; to perambulate this terraqueous Globe is too small a Range; were it permitted, he should at least make the Tour of the whole System of the Sun. Let other Mortals pore upon Maps, and swallow the legends of lying travellers; the son of Cornelius shall make his own Legs his Compasses; with those he shall measure Continents, Islands, Capes, Bays, Streights, and Isthmuses.... When he has dived into the bowels of the earth, and surveyed the works of Nature under ground, and instructed himself fully in the nature of Volcanoes, Earthquakes, Thunders, Tempests, and Hurricanes, I hope he will bless the world with a more exact survey of the deserts of Arabia and Tartary, than as yet we are able to obtain . . . (Memoirs, Chapter II)

To perambulate this terraqueous globe was certainly too small a range for Swift if he traveled to another planet or other portions of our galaxy.

Through his private revelations Swift measured continents, islands, capes, bays, straits, and isthmuses. In learning about our planetary past, Swift was instructed in volcanoes, earthquakes, thunders, tempests, and hurricanes. The polar position of the planet with respect to the sun is at the heart of our weather today. If this position suddenly changed in times past it certainly would produce great excitement in volcanoes and earthquakes. That such abrupt change will take place in the future is indicated in clear geological description in Zechariah 14:4.

Chapter XVI of the *Memoirs* is entitled *Of the Secession of Martinus and Some Hint of his Travels*.

Swift himself seceded from London public life after the breakup of the Tory government and the death of Queen Anne in 1714. Swift's departure left open some question around London as indicated in a jesting letter to Swift from Pope who mentioned some of the reasons given around town:

Dr. Arbuthnot is singular in his opinion, and imagines your only design is to attend at full leisure to the life and adventures of Scriblerus. This, indeed, must be granted of greater importance than all the rest,

and I wish I could promise so well of you. The top *of* my own ambition is to contribute to that great work, and I shall translate Homer by the by.

These remarks show the great significance other members of the Club held for the work. Pope is fearful Swift will neglect the life and travels of Scriblerus; he certainly considers it of importance greater than all the rest of Swift's work. He felt that the translation of Homer would contribute, but we do not know in what manner. It may have had some relation to mythology and ancient world history.

These references identify Martinus Scriblerus. This was the first effort by Swift to record his experiences, and it served to report items he could not encompass within the *Travels*.

I turn next to references of his celestial experiences and show a parallel with George Adamski.

Little Green Men

In the chapter of the *Memoirs* concerned with the rudiments of Scriblerus' learning is the following remark:

In natural history he was much assisted by his curiosity in *Sign-Posts*, insomuch that he hath often confessed he owed to them the knowledge of many creatures which he never found since in any author, such as White Lions, Golden Dragons, etc. He once thought the same of Green Men, but had since found them mentioned by Kercherus, and Verified in the History of William of Newburg. (*Memoirs*, Chapter IV)

Signposts were prevalent in Swift's day, sometimes of monstrous size, and depicted many mythological creatures. Possibly, they gave Swift knowledge not taught in formal schooling but carried from generation to generation through oral traditions originating in remote antiquity. There may have been varieties of animals in ancient times that are not officially recognized by naturalists, since no fossils are found to support such claims. Or perhaps celestial representatives brought tales to earth in prior ages. We have no evidence to support such speculation.

However, for Little Green Men we have specific reference. The accounts by Kercherus and William of Newburg are historically authentic (A. Kercherus, *Arts Magna Lucis et Umbrae*, Rome, 1646, p. 819).

An edition of Newburg's chronicle was published under the editorship of Thomas Hearne in 1719. According to Kerby-Miller:

The story which William tells after recounting how his own doubts of it had been swept away by the overwhelming weight of many competent witnesses, is that, during the reign of King Stephen, about 1150

A.D., a group of reapers in East Anglia saw two children, a boy and a girl, emerge from some ancient pits. These children, who did not speak English, were dressed in clothes of a strange color and texture and were, moreover, completely green in their persons. However, after several months they lost their green color. When they had learned to converse, they were questioned about their native country. This, they replied was Christian, but never had any more of the sun's rays than would make English twilight.

The account by William of Newburg is *the original reference to little green men*.

1. They did not speak English.
2. They wore clothes of a strange color and texture.
3. They were completely green in their persons which gradually faded.
4. Their sun did not shine brighter than the English twilight.
5. Their native country was Christian.

Were they visitors from space, stranded here for causes unknown? Although they were described as children, perhaps they were adults of diminutive stature. Unfortunately, we do not know the fate of these little green men. However, the reference shows that all the worlds of space are under the management of Jesus, although the word Christian may not properly describe their religious practices.

Some of the craft operators observed by Adamski were a definite olive complexion.

Adamski later discusses the problem of green-colored people:

Before we leave the topic of spectrums, let me put an end once and for all to wild rumors of "little green men" landing on earth from our solar planets.

The space people have told me that warm-blooded oxygen breathing mammals we call Man exist throughout the Universe, with the same variety in facial features, coloring, height and weight as found on earth. Man is the most highly developed creature on every inhabited planet.

Nature has provided a protective filtration device for thin-skinned man which we call skin pigmentation. The pigments which cause skin coloration serve merely to filter out harmful portions of the solar radiation spectrum, thereby protecting sensitive tissues beneath the skin.

Our sun emits radiation that, in the atmospheres of solar planets, has a definite reddish cast. The filtering pigments screen out the 'red' portion of the sun's spectrum and therefore, our skin coloration tends toward the "warm" colors: red, yellow, pink, bronze, and brown. It is remarkable that Earthmen have attached such false importance to skin coloration, when it merely serves as a natural protective device.

This is a typical Adamski remark. He begins by saying that he wants to put an end once and for all to wild rumors of little green men. He starts almost as though he intends to deny them. He merely says that the idea of little green men should not be taken so seriously. Apparently, it is quite common throughout the universe to have various colored people, and green is merely another color along with red, yellow, or black. Also, Adamski's speculations about the reasons for skin color are simply that: speculations. *The Urantia Papers* provide a detailed account of the colored races, their origin, and the remnants that remain on our world today. The Green and the Orange were lost to this world many millennia ago. See Paper 64.

The Secrets Of The *Travels*

The question that naturally arises in any discussion of the *Travels* is the intent of Swift in the four Books. We saw earlier that the *Travels* provoked much controversy over the centuries. If Swift described a flying disk in the third story of Laputa, and gave details of his experience on that craft, what was he attempting in the remainder of the *Travels*? The flying disk takes up only three short chapters in the third book. Are other hidden references in other chapters of Book III? In addition, Books I, II, and IV are unexplained.

The title of the *Travels* in full offers further clues. *Travels into Several Remote Nations of the World* carries strong implications. Swift did not label it simply *The Travels of Lemuel Gulliver* or *Travels into Distant Lands*. His title, published in full for most editions until the past century, is rather pretentious but not necessarily outstanding; titles in Swift's day could take up half a page in attempt to be erudite or to advertise. The title displays Swift's method for expressing hints: The word *remote* can have two meanings — remote in distance or remote in time. *World* can mean world in the sense of the earth, and world in the sense of the universe. The latter sense of *world* was quite prevalent until recent years. Therefore, *Travels* could mean into the past or the future, or to other worlds or other places in the universe.

The first two books are references to the past.

The third book is a record that corresponds to Adamski's visits on the flying craft, plus other accounts.

The fourth book is Swift's account of life on another planet.

The *Memoirs* provide a key the *Travels*; I shall consider each in detail.

The paragraph from the *Memoirs* preceding the hints goes as follows:

It was in the year 1699 that Martin set out on his Travels. Thou wilt certainly be very curious to know what they were? It is not yet time to inform thee. But what hints I am at liberty to give, I will.

We might be tempted to believe that Swift first traveled to the stars in 1699, but his biographers do not note this as a period of absence.

In order to understand the full significance of many of the remarks made in the *Memoirs*, we must note the sequence of publication of the *Travels* and the *Memoirs*.

The *Travels* were published in 1726 under the name of Lemuel Gulliver, without any reference to Martin.

The *Memoirs* were published in 1742, twenty-seven years after the Scriblerus Club activity, and sixteen years after the publication of the *Travels*. In themselves, the *Memoirs* do not constitute literature of value; they were topical to the days of Scriblerian activity; much of the satire had lost its meaning by 1742. Why did Pope arrange publication of the *Memoirs* long after their satirical usefulness had passed? Literary scholars have questioned his reason for doing so. On the surface the motive is seen as a record of Club history rather than as important literature.

Arbuthnot and Pope, as well as other members of the club, had achieved personal fame without the *Memoirs*. None of those men had such need to support their reputations. The only other reason was to round out the works of Pope himself. But this is doubtful. Pope was not sentimental about his work; he personally destroyed many of his writings late in his life, and left instructions that much of his private material be burned after his death.

Since the *Memoirs* do not constitute literature of value, were written anonymously, with topical allusions, and since none of the Scriblerians had need for them to sustain reputation, the reason for their late publication is enigmatic.

Portions of the *Memoirs* were written long after the breakup of the club, as admitted by Pope and as indicated by several references within the *Memoirs*. There was some reason for Pope and Arbuthnot, with the guidance of Swift, to continue an activity that had long since lost its ostensible usefulness.

Another curious factor is the specific description of the *Travels* given in the *Memoirs*. According to the Scriblerian correspondence, when the club broke up in 1714 Swift had only the flying-disk account and a minor portion of the first book completed. He must have considered the Flying Island the highest priority. He did not have the other *Travels* firmly in mind at that time. Therefore, it seems reasonable to conclude that references in the *Memoirs* to the *Travels* had to be written after Swift crystallized his ideas. Or perhaps the references were written after publication of the *Travels*, when the content was sure. If Swift had never published the *Travels* those satirical references in the *Memoirs* were without associable context.

But if this is true, why maintain the reference to Martinus? Why not clarify (or at least hint at) the reference to the hero of the *Travels*, Lemuel Gulliver? The entire sequence of writing and allusion is confusing unless one perceives that the confusion was unavoidable to maintain Swift within a hidden context. The two works were intended to supplement one another. Thus Swift's urging of Pope to publish the *Memoirs*. That Pope did not do so until shortly before the death of himself and Swift is highly curious. Perhaps their planning was more than coincidence.

It was not yet time to inform the reader of the details of the *Travels* when the *Memoirs* were published in 1742. A secret was still held.

The secret was kept because it was not yet time to inform the world. But the *Memoirs* had to be published to complete Swift's design. Obviously, the concern for personal safety was considerably diminished by that time. Then why maintain the secrecy with the curious allusion quoted above? The *Memoirs* were tied specifically to the *Travels*; the date of Gulliver's departure to the land of Little People is given at May 4, 1699.

There was a very important reason.

The activity of Swift, Pope, and Arbuthnot show a well-programmed design to keep the meaning of Swift's work hidden during their lifetimes, but as an effort that would provide a record for the future. In other words, Swift expected that his experience would be made known as some future time, not during his life. A strong possibility exists that he was informed of that fact by his celestial hosts. Swift's experience would become part of a larger context of revelation from our space Visitors. Such effort required careful planning over centuries for the knowledge to become known at the proper time. If suspicion had been aroused earlier the effectiveness of the activity would have been undermined. It was not yet time to inform the reader of the true meaning of the *Travels*; the time is now, today, at the turn of the millennium.

The hints from the *Memoirs* to the *Travels* follow. From these specific references we can easily see how those portions of the *Memoirs* could not have been written until after Swift had crystallized the content of the *Travels*.

Book I: The Little People

Thou shalt then know, that in his first voyage, he was carried by a prosperous storm, to a discovery of the remains of the ancient *Pygmaen* Empire. (*Memoirs*, Chapter XVI)

Pygmies are a Negroid people of diminutive stature scattered from central Africa to the western Pacific. They are also known as Negratoes. Beside the several tribes in Africa, there are racial representatives on Ceylon, on islands in the Indian Ocean, Malaya, Sumatra, and the Philippines.

These are remnants of an empire that extended all across the southern portions of the Asiatic continent. We cannot say how old this empire may have been. Swift refers to it as ancient. Nor do we know the extent of their technological achievements or other social developments.

Excavations in Java by von Koenigswald uncovered remains of an early man-like creature of small stature who lived more than 500,000 years ago. Similar discoveries by Leaky in Africa show that this early man existed over the geographical range indicated by representatives of the pygmy people living today. Among the finds by Leaky in the lowest bed of the excavation, and therefore of a very great antiquity, were interesting fossils of a different type of small-statured man, who was given the name *homo habilis*, the small tool user. More recently other ancient fossils have been found of small-statured people. The remains of

these ancient peoples are so few that no realistic estimate of their civilization or of their numbers can be made. Neither do the few scattered bones permit classification as affecting the evolution of modern man.

This reference is sufficient to show the design of Swift's writing in the *Travels* — he is denoting early man and the early history of the planet.

The first book of the *Travels* has no other information that can be used to identify his context more explicitly. The entire content of the book appears to be true satire in the classical sense, not hidden allusion.

Book II: The Giants

That in his second [voyage], he was happily shipwrecked on the land of the Giants, now the most humane people in the world. (*Memoirs* Chapter XVI)

The second book has more material to show the nature of the allusion.

As with pixies, elves, and leprechauns, stories of giants are as old as the hills. Fables of giant people go back to earliest historical time and occur in mythologies and fairy tales from around the world. Jack and the Beanstalk is one fairy tale example.

There are also several biblical references to giants, the most famous in Gen. 6:4:

There were giants on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

This passage occurs between the list of the generations of Adam and the story of Noah's flood. Apparently, it refers to a time before the Great Flood.

Other biblical passages refer to giants, identified as Rephaim, who are not mythical, but real. Their habitat and culture are positively asserted in Gen. 14:5, Gen. 15:20, Josh. 17:15, and 2 Sam. 21:18. Most of us are familiar with the story of David and Goliath, another giant who fought with the Philistines.

Samuel Noah Kramer, a noted scholar of antiquities, (*Mythologies of the Ancient World*) indicated the role of giants in such diverse mythologies as the Greek and the Pan-American complex. Sir James Frazer in *The Golden Bough* (GB) gave descriptions of giants as they occur in Norse and Celtic mythologies.

Midsummer festivals in Europe and South America up to the present day include images of large creatures in the parades and activities. Usually the giants present a threatening demeanor and the stories center around the attempts of ordinary mortal men to slay them or to appease them. The evidence suggests that men once had some reason to fear them, perhaps for their huge size or their social conduct.

Well-documented cases of individual giants have persisted from ancient times. These individuals usually range in height up to nine or ten feet, although they sometimes are taller. The reason for their tremendous growth is traditionally given as a glandular malfunction. One cannot help but wonder if they are not the result of spurious genes transmitted from very ancient times.

In his giant satire Swift goes on to describe a book kept in his nurse's room wherein the discourse of the author pursues the usual topics of European moralists and the fallen state of man:

. . . He added, that Nature was degenerated in these latter declining ages of the world, and could now Produce only small abortive births in comparison of those in ancient times. He said it was very reasonable to think, not only that the species of men were originally much larger, but also that there must have been giants in former ages, which, as it is asserted by history and tradition, so it hath been confirmed by huge bones and skulls dug up in several parts of the kingdom, far exceeding the common dwindled race of man in our days . . .

Swift's reference to huge bone and skull finds again has that "predictive" feature. He says that they were found in "several parts of the kingdom." This is interesting because the remains of ancient giants are all found in the western Pacific region, in China and Java.

Swift identifies the location of the land of the giants exactly. In Book II, Chapter 4 he gives the following:

I now intend to give the reader a short description of this country, as far as I travelled in it . . . The whole extent of this Prince's dominions reacheth about six thousand miles in length, and from three to five in breadth. From whence I cannot but conclude that our geographers of Europe are in a great error, by supposing nothing but sea between Japan and California; for it was ever my opinion, that there must be a balance of earth to counterpoise the great continent of Tartary; and therefore they ought to correct their maps and charts, by joining this vast tract of land to the northwest parts of America, wherein I shall be ready to lend them my assistance.

Adamski again offers unique parallel between Swift and himself:

There were races of highly intelligent men upon this planet at one time. In fact, the first perversion of cosmic principle took place in Lemuria, that land that existed in the Pacific Ocean, connected with what is now the western coast of the United States. It was an Edenic garden where the inhabitants walked the flowery paths of life in a state of perpetual youth.

Human and animal life dwelt side by side without a trace of fear. These men were spiritual beings. They were so united with one another that they could commune by thought rather than oral expression, and so closely attuned to Nature that they needed not to ferret out the secrets of chemical action but only to use the gifts this planet had to offer. They were what today would be known as great scientists — intuitive scientists.

Lemuria is an ancient mythical land originally proposed by E. H. Haeckel, a German zoologist born in 1834. He felt that such a land was necessary to describe the distribution of lemurs from Africa, through the Indian Ocean to the Malayan archipelago. However, remains of lemurs found in America and Europe placed the suggestion in disrepute; scholars no longer accept it. But note that Haeckel's proposed land fits the distribution of pygmies from Africa to the Philippines.

Also note that Swift does not mention the mythical land of Atlantis, which has been a popular topic for speculation since the days of Plato and was familiar to scholars in Swift's day.

The myth surrounding the ancient land of the Pacific is not limited to Swift, Adamski, or Haeckel. Churchward reports finding clay tablets in Hindu monasteries in India that describe this ancient land also. According to his account, *The Lost Continent of Mu(LCM)*, he was taught to decipher these tablets by the Hindu monks. The tablets described the location and the culture of a civilization that existed prior to the Great Flood. The civilization was destroyed during the flood when its inhabitants were scattered to all corners of the world, including those who left the record in India. Churchward placed this civilization in the middle of the Pacific Ocean with geographical dimensions almost identical to those given by Swift but not connected to North America.

The Urantia Papers on Page 873 also state that:

One hundred and thirty-two of this race, embarking in a fleet of small boats from Japan, eventually reached South America and by intermarriage with the natives of the Andes established the ancestry of the later rulers of the Incas. They crossed the Pacific by easy stages, tarrying on the many islands they found along the way. The islands of the Polynesian group were both more numerous and larger then than now, and these Andite sailors, together with some who followed them, biologically modified the native groups in transit. Many flourishing centers of civilization grew up on these now submerged lands as a result of Andite penetration. Easter Island was long a religious and administrative center of one of these lost groups.

Leet and Judson, in their college textbook *Physical Geology(PG)*, show a map of sediment in the ocean floors. There is a large area in the Pacific Ocean, connected to North America, that is covered by brown clay, not siliceous or calcerous ooze as one would expect for the floor of the ocean. This distribution of sediment matches Swift's description.

Recent studies in the Pacific show faults and fractures in the ocean floor extending from the west coast of North America to beyond the Hawaiian Islands. Also, there is a break in the floor west of South America that continues the San Andreas and Gulf of California fault line into the Pacific. This is called the East Pacific Rise by geologists. Off the west coast of North America and west of the East Pacific Rise are mountain chains and rolling hill topography. Changes in ocean-floor sediment began about 30,000 years ago.

From this evidence we can conclude that Swift was describing an ancient land now submerged beneath the waters of the Pacific Ocean. He, too, seems to have become lost in an illusion of ancient history which our modern scholarly world denies.

Book III: Flying Disks and Sundry Items

At this point we reach a sharp demarcation line. While the first two travels refer to the past history of the planet, the third begins with the flying-disk story, continues as indicated, and then enters into the metaphysical. The quotations provided earlier in this work were taken from various portions of that book but were not identified with respect to Swift's format. The flying-disk account occurs in the first three chapters, which is the voyage to Laputa. The allusions of the remaining eight chapters are not easy to understand. The *Memoirs* of Scriblerus do not offer much help in this respect. Their hint is as follows:

That in his third voyage, he discovered a whole kingdom of Philosophers, who govern by the Mathematicks; with whose admirable schemes and projects he returned to benefit his own dear country, but had the misfortune to find them rejected by the envious Ministers of Queen Anne, and himself sent treacherously away.

The only information we have from this reference is that "they" were a whole kingdom of philosophers and mathematicians. Quite likely Swift meant the Kingdom of Heaven, since "they" would be the mightiest of philosophers and, from his experience, the greatest experts in mathematics.

My attempt to trace Book III of the *Travels* in parallel with Adamski's visit to cigar-shaped craft was not successful. If Swift was relating such information, it is not obvious from his account. He does report that he was let down from the flying disk in the same manner that he was taken aboard, into the land of Balnibarbi, Chapter IV. He was deposited on a mountain about two miles from the capital city of Lagado. Several adventures take place:

His first morning he was taken for a ride through the city where he observed the following:

1. The houses were strangely built, most of them out of repair.
2. The people in the streets walked fast, looked wild, their eyes were fixed, and generally they dressed in rags.
3. In the country laborers worked with several sorts of tools in the ground, but Swift was not able to conjecture what they were about, neither did he observe any expectation of corn or grass, although the soil looked excellent. (The lack of expectation of grain and grass could be due to chemical poisoning or atomic fallout.)

Swift could not forbear admiring at these odd appearances in both town and country, and he asked his guide to explain what could be meant by so many busy heads, hands and faces because he did not discover any good effects they produced; but on the contrary, he never knew a soil so unhappily cultivated, houses so ill contrived and so ruinous, or a people whose countenances and habit expressed so much misery and want.

The reply went like this: About forty years ago, certain persons went up to Laputa, and after about five months they returned with a very little smattering in mathematics but full of volatile spirits from such airy regions. These persons began to dislike the management of everything below and fell into schemes of putting all arts, sciences, languages, and mechanics upon a new foot.

They set up academies in every town where the professors contrived new instruments and tools for all trades and manufactures, new rules and methods of agriculture and building, whereby they undertake that one man could do the work of ten, and a palace could be built in a week of materials so durable as to last forever without repairing. The fruits would come to maturity at choosing with an increase of a hundred-fold over what was usually expected, and innumerable happy proposals. The only inconvenience was that none of the schemes were brought to perfection, and in the meantime the whole country laid in miserable waste, with the houses in ruin, the people without food or clothes. But this did not discourage the projectors; it only made them work fifty times more violently, bent upon prosecuting their schemes, driven equally by hope and despair. As for his guide, he preferred to live in the houses his ancestors built, content in the old forms, and to act without innovation, but he was considered as an enemy of the art, ignorant, and against the common good.

Note Swift's prediction: we go about our towns with fixed eyes; we have only contempt for the old days; the more we struggle to feed the world the more we are driven on by both hope and despair; we are bent upon prosecuting new schemes; we invent new materials of a marvelous kind; we want one man to do the work of ten; etc., etc.

The account raises an important question: Is it possible Swift was warned about dangerous technical explorations and the use of methods and techniques which bring temporary benefit, with praise to their inventors, but which end in havoc? Do we know what horror we will let loose upon the land with our genetic explorations?

Is it possible that his ride through town was his method for describing a scan of the future as well as the past?

The third book of the *Travels* continues with the academies of Lagado. They correspond somewhat with the academies of Mars found in Adamski's *Pioneers of Space*. Much of the content of these accounts is true, and amusing, satire, as applicable today as 250 years ago. In Chapter V Swift goes into a description of a coding machine whereby the operators turn hand cranks to cause various combinations of words to come up, which are duly recorded, We know the idea today of setting a million monkeys randomly hitting keys on a million keyboards to eventually reproduce the Bible, the works of Plato, and Shakespeare's Plays.

The Professor shewed me several Volumes in large Folio already collected, of broken Sentences, which he intended to piece together, and out of these rich Materials to give the World a complete Body of all Arts and Sciences; which however might still be improved . . .

Swift continues with satire into Chapter VII, where he offers reference to the former Prince of this World. Part of the Advertisement I first mentioned above included the following paragraph.

With these Travels will be intermix'd at proper intervals, the *Journal* of a High and Mighty Prince, styled in his own Country *Son of the Morning, Lord of the Air and Fire, and Elder than all the Kings of the Earth*; who hath long travel'd, and is yet travelling *Incognito*, thro' all the Courts of *Europe*.

This remark is an explicit reference to the Devil, otherwise known as Caligastia.

We see that Swift had a great concern for the activities of the Devil. Indeed, that High and Mighty Prince has traveled incognito through all the Courts of Europe, and all the nations of the world to this day. Jesus referred to him as the Prince of this World, John 12:31. The following is the parallel reference in the *Travels*:

GLUBBDUBDRIB, as nearly as I can interpret the Word, signifies the Island of *Sorcerers or Magicians*. It is about one third as large as the Isle of Wight, and extreemly fruitful: It is governed by the Head of a certain Tribe, who are Magicians. This Tribe marries only among each other; and the eldest in Succession is Prince or Governor. He hath a noble Palace, and a Park of about three thousand Acres, surrounded by a Wall of hewn Stone twenty Foot high. In this Park are several small Inclosures for Cattle, Corn and Gardening. The Governor and his Family are served and attended by Domesticks of a Kind somewhat unusual. By his Skill in Necromancy, he hath Power of calling up whom he pleaseth from the Dead . . .

This is highly curious, for *The Urantia Papers* say:

UP743 — The headquarters of the Planetary Prince on Urantia was typical of such stations on a young and developing sphere. The nucleus of the Prince's settlement was a very simple but beautiful city, enclosed within a wall forty feet high. This world center of culture was named Dalamatia in honor of Daligastia. The city was laid out in ten subdivisions with the headquarters mansions of the ten councils of the corporeal staff situated at the centers of these subdivisions. Centermost in the city was the temple of the unseen Father. The administrative headquarters of the Prince and his associates was arranged in twelve chambers immediately grouped about the temple itself.

As Swift said:

. . . and to let me see that I should be treated without Ceremony, he dismissed all his Attendants with a Turn of his Finger, at which to my great astonishment they vanished in an Instant, like Visions of a Dream.

UP744— In conformity to their instructions the staff did not engage in sexual reproduction, but they did painstakingly study their personal constitutions, and they carefully explored every imaginable phase of intellectual (mind) and morontia (soul) liaison. And it was during the thirty-third year of their sojourn in Dalamatia, long before the wall was completed, that number two and number seven of the Danite group accidentally discovered a phenomenon attendant upon the liaison of their morontia selves (supposedly nonsexual and nonmaterial); and the result of this adventure proved to be the first of the primary mid-way creatures. This new being was wholly visible to the planetary staff and to their celestial associates but was not visible to the men and women of the various human tribes. Upon authority of the Planetary Prince the entire corporeal staff undertook the production of similar beings, and all were successful, following the instructions of the pioneer Danite pair. Thus did the Prince's staff eventually bring into being the original corps of 50,000 primary midwayers.

An outstanding characteristic of the rebel Prince is his skill in necromancy (spiritualism) and in "spirit" communication (spiritism). He draws up the dead from the past, to impress all those human fools who believe they really exist "over there." Swift goes on —

I soon grew so familiarized to the Sight of Spirits. that after the third or fourth Time they gave me no Emotion at all; or if I had any Apprehensions left, my Curiosity prevailed over Them. For his Highness the Governor ordered me to call up whatever Persons I would chuse to

name, and in whatever Numbers among all the Dead from the Beginning of the World to the present Time, and command them to answer any Questions I should think fit to ask; with this Condition, that my Questions must be confined within the Compass of the Times they lived in.

Alexander was called up into the Room . . .

Next I saw *Hannibal* passing the *Alps* . . .

I saw *Caesar* and *Pompey* at the Head of their Troops just ready to engage . . .

In this manner Swift introduced his subject of the High and Mighty Prince, but how many over the intervening centuries recognized or understood his purpose?

Highly disconcerting to the psychological investigations of Hopkins, Jacobs, and Mack are the repeated references by the abductees to evil forces now resident upon our planet, and that our Visitors are engaged in combatting that destructive influence. Since those men are godless they have no idea of the connection of these reports to the actual presence of a rebel spirit Prince. For that ignorance and disbelief we shall pay a terrible price.

Book IV: Yahoos and Horses

The fourth book of the *Travels* is the most revealing of all, not because of the peculiar and nauseating habits of the Yahoos, but because of the life lived by the horse people. It was experience of this exceptional way of life that brought Swift back with a strong misanthropic attitude. According to the Memoirs:

And hence it is, that in his fourth Voyage he discovers a vein of Melancholy proceeding almost to a disgust of his species; but above all, a mortal detestation to the whole flagitious race of Ministers, and a final resolution not to give in any Memorial to the Secretary of State, in order to subject the Lands he discovered to the Crown of Great Britain.

Our celestial administrators certainly would not subject any of the worlds of space to grossly immature human kind. Neither would Swift.

Swift obviously does not think much of the rest of mankind, or of the Secretary of State, or any good cause for patriotism. Something has moved the man to a level of vision such that the ways of earth stir in him naught but the highest contempt. He acquired a disease that will not be eradicated; he goes to the end of his life with a knowledge that is almost unbearable. We can only admire the man for his equanimity. Who of us would have been able to devote our lives to the same purpose?

If you wish to understand the meaning of Book IV you should keep in mind that the Yahoos represent man as he would be if he were strictly animal in his inclinations, desires, and habits. This very danger now besets the entire planet because we fell into the deadly trap of material pursuits without Godly purpose. Witness the wild Rock Bands, and the Movie, Television, and Cable philosophies which guide today's entertainment and depiction of sexual exploitation and barbaric human slaughter.

Swift placed the Yahoo description in this story as counterpoint. It makes contrast between the worst in man and the best in man, man as he would be without the natural gift of a divine spark, and which he denies today, and man as he could be if he would strive to obey God's laws in the universe. To be shaped like a man is one thing; to achieve the ideal of the potential within man is quite another. Swift makes these contrasts throughout the book of the horses.

Swift was forced to hide the meaning of this story just as he was forced to hide his other stories; he chose the most admirable creature he knew to represent the residents of another planet, the horse, noted for its intelligence and for its mild nature. With this understanding we can evaluate many remarks, compare them against Adamski, and obtain a picture of how life is lived upon another, more advanced planet. The exposition is most enlightening.

Swift describes his reception in that country, the construction of their houses, their servants, and his accommodation to their way of life. He was forced to eat a vegetarian diet, with no salt:

It was at first a very insipid diet, although common enough in many parts of Europe, but grew tolerable by time; and having been often reduced to hard fare in my life, this was not the first experiment I had made how easily nature is satisfied. And I cannot but observe, that I never had one hour's sickness, while I stayed in this island.... I was at first at a great loss for salt; but custom soon reconciled the want of it; and I am confident the frequent use of salt among us is an effect of luxury.... As to myself, when I left this country, it was a great while before I could endure the taste of it in anything that I ate.

(The *Travels*, Book IV: Chapter 2)

According to Swift, the houses are of very simple construction, with only three or four rooms, and the most simple furniture.

Adamski provided the following:

Homes on different parts of Venus are constructed for comfort and according to natural conditions, the same as they are here. There is a variety of architectural styles, . . . their homes are no larger than is required for comfort and pleasure.

(We should keep in mind that Adamski fully believed that the other worlds were within our Solar System. His celestial hosts kept him under that deception. Their work in the early 1950's required that Adamski be used as an associate in

revelation, but conceptual expansion to universe affairs did not come until now, at the turn of the millennium. This same restriction applied to C. S. Lewis. The setting of his space trilogy, *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*, is limited to this Solar System.)

Swift discussed their attitudes about facts and truth:

Doubting and not believing, are so little known in this country, that the inhabitants cannot tell how to behave themselves under such circumstances.

They argue: That the use of speech was to make us understand one another, and to receive information of facts, now if any one said *the thing which was not*, these ends were defeated.

(*The Travels*, Book IV: Chapter 4)

How very overwhelmed our world is by the ubiquitous *saying of things which are not*.

One of the results of Swift's sojourn in this country was his altered attitude.

I had likewise learned from his example an utter detestation of all falsehood or disguise; and truth appeared so amiable to me, that I determined upon sacrificing everything to it.

Let me deal so candidly with the reader, as to confess, that there was yet a much stronger motive for the freedom I took in my representation of things . . .

Swift detests falseness in communication but expresses his strong need to take freedoms in his representation of things. In other words, he could not explicitly relate the details of his experience, but had to hide them behind a veneer of pretense. He, too, was subject to *saying the things which were not*. We are now able to recognize his problem.

Further on, he says:

Having lived three years in this country, the reader I suppose will expect that I should, like other travelers, give him some account of the manners and customs of its inhabitants, which it was indeed my principle study to learn.

All these Noble [Horses] are endowed by Nature with a general disposition to all virtues, and have no conceptions or ideas of what is evil in a rational creature, so their grand maxim is, to cultivate Reason, and to be wholly governed by it.

. . . I used to explain to him our several systems of natural philosophy, he would laugh that a creature pretending to Reason should value itself upon the knowledge of other people's conjectures, and in things where that knowledge, if it were certain, could be of no use. Wherein

he agreed entirely with the sentiments of Socrates, as Plato delivers them; which I mention as the highest honour I can do that prince of Philosophers. I have often since reflected what destruction such a doctrine would make in the libraries of Europe, and how many paths to fame would be then shut up in the learned world.

Did Swift live three years literally on another world? Perhaps in the period from 1704 to 1707?

I cannot agree more with these sentiments by Swift. Many thousands of lives and books have been spent in idle speculation upon naught.

Friendship and benevolence are the two principal virtues among the [horses], and these not confined to particular objects, but universal to the whole race. For a stranger from the remotest part is equally treated with the nearest neighbour, and wherever he goes, looks upon himself as at home. They preserve decency and civility in the highest degrees, but are altogether ignorant of ceremony. They have no foolish affection for their [children], but the care they take in educating them proceedeth entirely from the dictates of reason. And I observed my master to show the same affection to his neighbour's issue that he had for his own. They will have it that nature teaches them to love the whole species, and it is reason only that maketh a distinction of virtue.

(The *Travels*, Book IV: Chapter 8)

From Adamski:

From the beginning a child is taught the value and rewards of humility, consideration for others and the indescribable joy of loving and being loved. He is taught that his natural beauty and talents are gifts from the Creator to be used as a privilege.

They are taught to desire no more than is actually needed for daily comfort and health:

To look upon all people as equals, without favoritism to any;

To watch and control their thoughts, keeping them universal at all times

To appreciate and give thanks to every form for service rendered.

One important difference their precepts of life have established from our earthly ways, is their friendliness. One does not have to be invited to enjoy another's swimming pool or lawn and garden, because all are considered friends and welcomed as such.

From Swift:

In educating the youth of both sexes, their method is admirable, and highly deserveth our imitation . . . Temperance, industry, exercise, and cleanliness, are the lesson equally enjoined to the young of both sexes . . .

But the [horses] train up their youth to strength, speed, and hardiness, by exercising them to running races . . . Four times a year the youth of certain districts meet to show their proficiency in running, and leaping, and other feats of strength and agility . . .

From Adamski:

Another thing I noticed about the space visitors, they love fun, singing dancing, sports of all kinds, movies and educational programs . . . Yet they are always quiet. They do not talk a lot because much effort is expended in talking.... If we are to grow as we should, preparing ourselves for life in another classroom of the Cosmos, we will have to begin taking more interest in understanding our thoughts and their effects upon us as well as others, turning our minds toward the source of these thoughts and the reasons we allow them to possess us.

Swift on diseases:

I have already observed, that they are subject to no diseases, and therefore have no need of physicians.

Adamski:

People on Venus know no disease of mind or body.

Swift on death:

If they can avoid casualties, they die only of old age, and are buried in the obscurest places that can be found, their friends and relations expressing neither joy nor grief at their departure; nor does the dying person discover the least regret that he is leaving the world, any more than if he were upon returning home from a visit to one of his neighbours . . .

The word for death is strongly expressive in their language, but not easily rendered into English; it signifies, *to retire to his first mother*.

Adamski:

People on Venus live hundreds of years in a single life span, then go through the experience we have named death. To them it is but a moving out of one house that has served them well into another new house. The minerals of the body, having originated from their planet, are returned once again to the planet. Rather than mourning over the loss of a loved one, as is the custom on Earth, people on Venus rejoice in their loved one's opportunity to express through a new home somewhere in the Father's house of many mansions. There is no suffering due to separation, for the true love as understood by them knows no separation of any kind.

Many other parallel passages exist between Swift and Adamski. The *Memoirs* conclude the hints to the reader with these remarks:

Now if, by these hints, the Reader can help himself to a farther discovery of the Nature and Contents of these *Travels*, he is welcome to as much light as they afford him; I am obliged by all the ties of honour not to speak more openly.

But if any man shall ever see such very extraordinary Voyage, into such very extraordinary Nations, which manifest the most distinguishing marks of a Philosopher, a Politician, and a Legislator, and can imagine them to belong to a *Surgeon of a Ship*, or a *Captain of a Merchant-man*, let him remain in his Ignorance.

And whoever he be, that shall farther observe, in every page of such a book, that cordial *Love of Mankind*, that inviolable *Regard to Truth*, that *Passion* for his *dear Country*, and that particular attachment to the excellent Princess *Queen Anne*; surely that man deserves to be pitied, if by all those visible signs and Characters, he cannot distinguish and acknowledge the *Great Scriblerus*.

(*Memoirs*, Chapter XVI)

The reader should remain in ignorance no longer. We have acknowledged the Great Writer and made known his love of mankind, his regard for truth in the face of his severe personal problem, and the passion he had for his own country. The signs and characters that distinguish Jonathan Swift as Martinus Scriblerus, the great *writer*, are clearly visible. If anyone continues to believe those fictions belong to the Surgeon of a Ship, (Gulliver's first sea assignment), or the Captain of a Merchant-man, (Gulliver's later position), he, indeed, should remain in his ignorance.

CHAPTER THIRTYTHREE

Swift's Last Return

If we more closely examine the strength of the connections between the *Memoirs* and the *Travels* we can arrive at a keener grasp of Swift's purpose. The *Memoirs* were clearly tied to the *Travels* by conscious design.

Specific references in the *Memoirs* to the four travels show this scheme.

1. It was in the year 1699 that Martin set out on his Travels . . .
2. . . . his first voyage, . . . to a discovery of the remains of the ancient *Pygmaen* Empire.
3. That in his second [voyage], he was happily shipwrecked on the land of the Giants . . .
4. That in his third voyage, he discovered a whole kingdom of Philosophers, who govern by the Mathematicks . . .
5. . . . that in his fourth Voyage he discovers a vein of Melancholy proceeding almost to a disgust of his species . . .

Note the ties:

- The *exact date* of the first travel is given.
- The *exact number* of travels is described.
- The *exact nature* of the travels is described.
- Martin is *synonymous* with Gulliver.

These direct associations could not be guaranteed unless these elements of the *Travels* were exactly known,

But the last statement is not literally correct. Martin is not synonymous with Gulliver because the name Gulliver does not occur anywhere in the text of the *Travels*. The accounts are always in the first person as though described by Swift himself. He always refers to the "author." By such technique Swift could use satiric cover while including direct personal experiences.

We are then left with the task of determining which portions of the stories are fabrications, and which personal accounts.

Book II, the Land of Giants, describes experiences of the "author" when he was "small." The Giants served as an ideal vehicle to hide an account because he was "small," although he speaks of the "author" as an adult. Was there a period in Swift's childhood when he was "missing?"

If the Land of Houyhnhnms was an account of another world, where the "author" comes into condemnation of his fellow Yahoood-kind, and if this was Swift's method for hiding an adult experience, was there a period when he was "missing" as an adult?

Before answering these questions more exactly it may be helpful to further elaborate on his satiric methods.

The Art Of Allusion

Swift's mastery of allusion is demonstrated from the introductory passages entitled *The Publisher to the Reader*, (1725), and the preface material added in the 1735 Dublin edition: *A Letter from Capt. Gulliver to his Cousin Sympson*. We see this mastery also from the last section of the *Travels*, Chapter 12 of the voyage to the land of the horses. I shall quote some samples of this art to help enlighten the reader, who is urged to explore for himself.

The Style [of the *Travels*] is very plain and simple; and the only fault I find is, that the author, after the manner of travelers, is a little too circumstantial. There is an air of truth apparent through the whole.

This volume would have been at least twice as large, if I had not made bold to strike out innumerable passages relating to the winds and the tides, as well as to the variations and bearings in the several voyages, together with the minute descriptions of the management of the ship in storms, in the style of sailors: likewise the account of the longitudes and latitudes; wherein I have reason to apprehend that Mr. Gulliver may be a little dissatisfied: but I was resolved to fit the work as much as possible to the general capacity of readers.

(The *Travels*, "The Publisher to the Reader")

Swift obviously had to fit the work to the general capacity of his readers; he could not describe the sailors or the variations and bearings in the several voyages because they were literally out of this world. He had to remain circumstantial in his writing; otherwise he would expose his secret, as I have now shown. But, indeed, there is an air of truth apparent through the whole -- for those who are willing to accept Swift's testimony.

Swift was concerned that no portion of the *Travels* suffer alteration or omission and that no additions be made.

When I formerly hinted to you something of this in a Letter, you were pleased to answer, that you were afraid of giving Offense; that People in Power were very watchful over the press, and apt not only to interpret, but to punish everything which looked like an *Innuendo* (as I think you called it). But pray, how could that which I spoke so many Years ago, and at above five thousand leagues distance, in another Reign, be applied to any of the Yahoos who now are said to govern the herd, especially at a time when I little thought of or feared the unhapiness of living under them . . .

(A Letter to his Cousin Sympson)

Although Swift gives a date of April 2, 1727 this letter did not appear until the 1735 edition. He claims to have spoken this many years ago. This (intentional?) confusion in dates prevents us from following his chronology exactly.

Note that he was in another reign, outside the sovereignty of English kings. This would place him outside England and Ireland. Although he may have visited France no other distant travel by Swift is recognized.

He says that the reign was above five thousand leagues distance. An English league is usually taken at three English miles; therefore, he was at a distance greater than 15,000 miles. But there is no point on our globe at a distance greater than 12,500 miles, unless one travels a long, circuitous route. This is Swift's method for showing that he traveled to a reign beyond our planet.

He describes the People in Power as Yahoos, and that living under them is unhappiness.

. . . I do in the next Place complain of my own great Want of Judgment in being prevailed upon by the Intreaties and false Reasoning of you and some others, very much against mine own Opinion, to suffer my Travels to be published. Pray bring to your mind how often I desired you to consider, when you insisted on the motive of the *publick Good*, that the *Yahoos* were a species of Animals utterly incapable of Amendment by Precepts or Examples: And so it hath proved; for instead of seeing a full Stop put to all Abuses and Corruptions, at least in this little Island, as I had Reason to expect: Behold, after above six Month's Warning, I cannot learn that my Book hath produced one single Effect according to mine intentions . . .

Swift implies that he regrets the publication of the *Travels*. Furthermore he remarks, totally out of character, that he expected reform within six months.

Swift shows that the times and date of the *Travels* are not to be taken literally, but are to be adjusted by the readers as they please:

. . . I find likewise, that your Printer hath been so careless as to confound the Times, and mistake the Dates of several Voyages and Returns; neither assigning the true Year, or the Month, or Day of the Month: And I hear the original Manuscript is all destroyed, since the Publication of my Book. Neither have I any Copy left; however, I have sent you some Corrections, which you may insert, if ever there should be a second Edition: and yet I cannot stand to them, but shall leave that Matter to my judicious and candid Readers, to adjust it as they please.

Clearly he states that the years, months, and days are not correct as shown in the *Travels*. Hopefully, we are being both judicious and candid in this book, and have adjusted them to the facts before us.

Swift has a reference to an early age in his life:

... while I was young, I was instructed by the oldest Mariners, and learned to speak as they did.

How old was he and how old were they? How did they speak? We have some clues.

He indicates that the *Travels* are not to be taken (entirely) as fiction:

If the censure of *Yahoos* could any Way affect me, I should have great Reason to complain, that some of them are so bold as to think my Book of Travels a mere Fiction out of mine own brain . . .

Indeed I must confess, that as to the People of *Lilliput*, *Brobdingrag*, (for so the Word should have been spelt and not erroneously *Brobdingnag*) and *Laputa*; I have never yet heard of any *Yahoo* so presumptuous as to dispute their Being, or the Facts I have related concerning them; because the Truth immediately strikes every Reader with Conviction.

The last remark is certainly a false implication because the truth does not immediately strike every reader with conviction, nor has it done so for nearly three hundred years. Swift may have intended that after exposition some Yahoos would appreciate the true meaning

Note how he refers to his fellow earthly mortals as Yahoos, along with all the flagitious race of ministers.

He adds further remarks about the Yahoo-kind and notes how long he resided beyond our planet:

Do these miserable Animals presume to think that I am so far degenerated as to defend my Veracity: *Yahoo* as I am, it is well known through all *Houyhnhnmland*, that by the Instructions and Example of my illustrious Master, I was able in the Compass of two Years (although I confess with the utmost Difficulty) to remove that infernal habit of Lying, Shuffling, Deceiving, and Equivocating, so deeply rooted in the very Souls of all my Species; especially the Europeans.

... I must freely confess, that since my last Return, some corruptions of my *Yahoo* Nature have revived in me by conversing with a few of your Species, and particularly those of mine own Family, by an unavoidable Necessity; else I should never have attempted so absurd a Project as that of reforming the *Yahoo* Race in this Kingdom, but, I have now done with all such visionary Schemes for ever.

Was he gone two years?

Swift obviously believes that the corruptions of man are deeply rooted and that Western civilization is especially subject to these faults. His last return to this planet was marked by a pronounced misanthropic attitude.

He refers to his last return. If he was absent from this world twice, return from the adult experience would be his last.

In Chapter 12 of the voyage to the land of the horses we find the following:

Thus, gentle Reader, I have given thee a faithful History of my Travels for Sixteen Years, and above Seven Months, wherein I have not been so studious of Ornament as of Truth. I could perhaps like others have astonished thee with strange improbable Tales; but I rather chose to relate plain Matter of Fact in the simplest Manner and Style, because my principle Design was to inform, and not to amuse thee.

Following his admonition about times and dates, I have not attempted to reconcile his fictitious sixteen years with his life.

A most improbable tale, indeed!

I am not a little pleased that this work of mine can possibly meet with no censors: for what objection can be made against a writer who relates only plain facts that happened in such distant countries, where we have not the least interest with respect either to trade or negotiations.

We certainly do *not* have interest in trade or negotiation with such distant countries.

In discussing whether he should have left a memorial or claim for the state, Swift remarks:

But I doubt whether our conquests in the countries I treat of would be as easy as those of Ferdinando Cortez over the naked Americans. The Lilliputians, I think, are hardly worth the charges of a fleet and army to reduce them, and I question whether it might be prudent or safe to attempt the (giants). Or whether an English army would be much at their ease with the Flying Island over their heads . . .

We have no difficulty imagining what an army might do with a flying disk overhead. And the conquest of those countries certainly would be beyond our means.

In referring to the horses Swift expresses the following:

But instead of Proposals for conquering that magnanimous Nation, I rather wish they were in a Capacity or Disposition to send a sufficient Number of their Inhabitants for civilizing *Europe*, by teaching us the first Principles of Honour, Justice, Truth, Temperance, publick Spirit, Fortitude, Chastity, Friendship, Benevolence, and Fidelity.

How very blissful such a heavenly visit might be!

In providing a satirical discussion for the conquest of other nations and the reasons why such is not beneficial, Swift remarks:

However, if those whom it more concerns, think fit to be of another Opinion, I am ready to depose, when I shall be lawfully called, that no *European* did ever visit those Countries before me. I mean, if the Inhabitants ought to be believed.

This comment is remarkable. If taken literally it means that no other civilized European ever had the opportunity to experience the travels that Swift enjoyed. In other words, he is unique in European civilization and must have served an express purpose for the celestial intelligence directing this activity. The remark helps to evaluate the extent of the celestial endeavor. Apparently, it is limited and is performed only for a specific purpose of revelation with definite restrictions.

Swift's reaction to his experiences is summed up in the next to last paragraph of the voyage to the horses with the classical quotation:

My Reconciliation to the *Yahoo*-kind in general might not be so difficult if they would be content with those Vices and Follies only, which Nature hath entitled them to. I am not in the least provoked at the Sight of a Lawyer, a Pickpocket, a Colonel, a Fool, a Lord, a Gamester, a Politician, a Whoremonger, a Physician, an Evidence [witness], a Suborner, an Attorney, a Traytor, or the like: This is all according to the due Course of Things: But when I behold a Lump of Deformity and Diseases both in Body and Mind, smitten with *Pride*, it immediately breaks all the Measures of my Patience; neither shall I ever be able to comprehend how such an Animal and such a Vice could tally together.

Enough said!

Numerous other allusions to Swift are also contained within the *Travels* and the *Memoirs*.

Some of his scenes are shocking; others grossly crude. Swift did not use elaboration and exaggeration of the most extreme kind merely to shock, as we can now recognize. Example of Swift's greatly exaggerated characterizations and scenarios may be found in the land of the Giants.

He was not above explicit anatomical descriptions:

When Dinner was almost done, the Nurse came in with a Child of a Year old in her Arms; who immediately spied me, and began a Squall that you might have heard from *London-Bridge* to *Chelsea*; after the usual Oratory of Infants, to get me for a Play-thing. The Mother out of pure Indulgence took me up, and put me towards the Child, who presently seized me by the Middle, and got my Head in his Mouth, where I roared so loud that the Urchin was frighted, and let me drop; and I should infallibly have broke my Neck, if the Mother had not held her Apron under me. The Nurse to quiet her Babe made use of a Rattle, which was a Kind of hollow Vessel filled with great Stones, and fastned by a Cable to the Child's Waist: But all in vain, so that she was forced to apply the last Remedy by giving it suck. I must confess no Object ever disgusted me so much as the Sight of her monstrous Breast, which I cannot tell what to compare with, so as to give the curious Reader an Idea of its Bulk, Shape and Colour. It stood prominent six Foot, and could not be less than sixteen in Circumference. The Nipple was about half the Bigness of my Head, and the Hue both of that and the Dug so verified with Spots, Pimples and Freckles, that nothing could appear more nauseous: For I had a near Sight of her, she sitting down the more conveniently to give Suck, and I standing on the Table. This made me reflect upon the fair Skins of our *English* Ladies, who appear so beautiful to us, only because they are of our own Size, and their Defects not to be seen but through a magnifying Glass, where we find by Experiment that the smoothest and whitest Skins look rough and coarse, and ill coloured.

Swift was also not above sexual innuendo:

The Maids of Honor often invited *Glumdalclitch* to their Apartments, and desired she would bring me along with her, on Purpose to have the Pleasure of seeing and touching me. They would often strip me naked from Top to Toe and lay me in their Bosoms; wherewith I was much disgusted; because, to say the Truth, a very offensive Smell came from their Skins; which I do not mention or intend to the Disadvantage of those excellent Ladies, for whom I have all Manner of Respect: But, I conceive, that my Sense was more acute in Proportion to my Littleness; and that those illustrious Persons were no more disagreeable to their Lovers, or to each other, than People of the same Quality are with us in *England*. And, after all, I found their natural Smell was much more supportable than when they used Perfumes, under which I immediately swooned away. I cannot forget, that an intimate Friend of mine in *Lilliput* took the Freedom on a warm Day, when I had used a good deal of Exercise, to complain of a strong Smell about me; although I am as little faulty that way as most of my Sex: But I suppose, his Faculty of Smelling was as nice with regard to me, as mine

was to that of this People. Upon this Point, I cannot forbear doing Justice to the Queen my Mistress, and *Glumdalclitch* my Nurse; whose Persons were as sweet as those of any Lady in England.

That which gave me most Uneasiness among these Maids of Honour, when my Nurse carried me to visit them, was to see them use me without any Manner of Ceremony, like a Creature who had no Sort of Consequence. For, they would strip themselves to the Skin, and put on their Smocks in my Presence, while I was placed on their Toylet directly before their naked Bodies; which, I am sure, to me was very far from being a tempting Sight, or from giving me any other Motions than those of Horror and Disgust. Their Skins appeared so coarse and uneven, so variously coloured when I saw them near, with a Mole here and there as broad as a Trencher, and Hairs hanging from it thicker than Pack-threads; to say nothing further concerning the rest of their Persons. Neither did they at all scruple while I was by, to discharge what they had drunk, to the Quantity of at least two Hogsheads, in a Vessel that held above three Tuns. The handsomest among these Maids of Honour, a pleasant frolicksome Girl of sixteen, would sometimes set me astride upon one of her Nipples; with many other Tricks wherein the Reader will excuse me for not being over particular. But, I was so much displeased, that I entreated *Glumdalclitch* to contrive some Excuse for not seeing that young Lady any more.

Swift was greatly concerned that the *Travels* not be altered. In the letter to his "Cousin Sympson" he takes to task all who would perform alterations in his account:

. . . But I do not remember I gave you power to consent, that anything should be omitted, and much less that anything should be inserted: therefore, as to the latter, I do here renounce everything of that kind . . .

Swift's concern that all printers, editors, interpreters, and the like maintain the integrity of the *Travels* extended into other nations. In a letter to L'Abbe Des Fontaines, who had translated the *Travels* into French, Swift made the following remarks:

We may concede that the taste of nations is not always the same. But we are inclined to believe that good taste is the same everywhere that there are people of wit, of judgment, and of learning. If, then, the writings of Gulliver were intended only for the British Isles, that traveler must be considered a very contemptible author. The same vices and the same follies reign everywhere; at least in all the civilized coun-

tries of Europe: and the author who writes only for a city, a province, a kingdom, or even an age, warrants so little to be translated, that he deserves not even to be read.

The partisans of Gulliver—they number a good many amongst us—maintain that his book will endure as long as our language, because it draws its merit not from certain modes or manners of thought and speaking, but from a series of observations on the imperfections, the follies, and the vices of man . . . you will no doubt be surprised to learn that (some) consider this ship's surgeon (Gulliver) a solemn author, who never prides himself on possessing wit, and who is content to communicate to the public, in a simple and artless narrative, the adventures that have befallen him and the things that he has seen or heard during his voyages.

The comments in the letter to Cousin Sympson and to Des Fontaines serve to illustrate that Swift's concern was more than a desire to preserve the work as a literary form. His concerns were of a more worthy note.

Swift's Missing Time

If Swift had knowledge of matters outside our planet and its immediate historical context, perhaps information of the planetary past, perhaps of the future, perhaps both; and if he had personal experience of other worlds, perhaps of status far exceeding our own — then we should expect his experience to have a profound influence upon him, his outlook, his perspectives, and his life. He would view life differently, and he would be under extreme psychological coercion to leave a record of such experience. As he said, he acquired a definite misanthropic attitude. But he encounters an impossible dilemma — he cannot talk openly of such things. Therefore, he is forced into an undesirable alternative; if he is to leave a record for some future moment, he can mark his experience and his knowledge within the framework most convenient to him — a literary work of satire. But it serves as an ideal vehicle, for satire exploits the art of allusion; Swift can make allusion to his heart's content. He can describe all manner of things, and the real meaning remains hidden. If this hypothesis is correct, Swift's career should show unusual events.

(Please note that I do not neglect the necessary restraint on Swift's creation, a design forced for discovery to be made at some later time.)

I was not disappointed when I investigated. A review of his life reveals events of an uncommon nature.

There are two events in Swift's life prior to publication of the *Travels* which are of interest:

1. His kidnapping as an infant by his nurse.
2. His period of inactivity from 1704 to 1707.

According to his own words:

When he was a year old an event happened to him that seems very unusual; for his nurse who was a woman of Whitehaven, being under an absolute necessity of seeing one of her relations, who was then extremely sick, and from whom she expected a legacy, and being at the same time extremely fond of the infant, she stole him on ship-board unknown to his mother and uncle, and carried him with her to Whitehaven, where he continued for almost three years. For when the matter was discovered, his mother sent orders by all means not to hazard a second voyage, till he could be better able to bear it. The nurse was so careful of him, that before he returned he had learnt to spell; and by the time he was three years old he could read any chapter in the Bible.

Remember the opening chapter of this book: Kidnapped by UFOs?

Whitehaven is across the Irish Sea in the north part of England, a distance of about 150 miles from Dublin. At the rate of seven miles per hour sailing, the trip would last about twenty-four hours.

Or was Whitehaven a pseudonym for White Heaven?

Both the kidnapping and his early reading abilities are, indeed, unusual. Such precocious abilities are rare and usually require an intimate relationship between a mother and her child to find expression. We would expect that if the nurse was extremely fond of him she would have devoted much care to him, but no nurse, no matter how competent and how fond, could teach reading so rapidly unless there was an inherent ability within Swift himself. We can regard this event as a natural occurrence, but we must agree with Swift's words *that seems very unusual!*

If the nurse was so fond of him, why didn't she leave him behind? Love usually expresses itself through sacrifice, not selfishness to the extent of endangering the life of an infant in a boat at sea.

Why did his mother consent so readily? Why postpone his return for three years? The entire incident is odd.

On the other hand, if he was kidnaped by beings from space and was alluding to that fact in his account, we are left with some very interesting speculation:

What was the shipboard like?

Why was the nurse under an absolute necessity?

What was the manner of his instruction?

Was this preparation for a life that would be sacrificed to revelation?

Swift did not forget. In his satire on the Land of Giants he said:

. . . To her I chiefly owe my preservation in that country: we never parted while I was there; I called her my *glumdalclitch*, or "little nurse"; and I should be guilty of great ingratitude if I omitted this honourable mention of her care and affection towards me, which I heartily wish it

lay in my power to requite as she deserves, instead of being the innocent but unhappy instrument of her disgrace, as I have too much reason to fear.

We can regard this passage as normal satire. On the other hand, if we regard it as a sincere remark, we then perceive Swift using satire to express a feeling long contained within himself, and with a strong desire to make known. The nurse, from this possibility, meant much to Swift; he expressed his high regard for her. And he always held the fear that he somehow might have been the unhappy instrument of her disgrace.

What would any of us feel if a tender, loving, young woman from another world had taken our care in her hands while we were still a small child?

Certainly this would have been a most moving and profound experience.

The second period in Swift's life demonstrating unusual events was one of inactivity from 1704 to 1707. Swift had recently gained a reputation with his first major satire, *A Tale of a Tub*, and had turned the attention of the literary world of the day; he was a man with bright promise of a career as a writer. Suddenly, he decides to retire to rural life. He has worked hard for ten years, exhibiting great zeal and ambition; now he pauses at the peak of his abilities, and virtually nothing is heard from him for another three years.

Where was he during that period? I suggest that this hiatus was further contact with celestial intelligence, and that he spent two years again on another world, a time that was intended as the adult portion of his education and preparation for the job of revelation that began with the Scriblerus project in 1714, was continued with the *Travels* in 1726, and completed with publication of the *Memoirs* in 1742.

The essence of this thesis is that Swift served as an agent to produce evidence of celestial contact and information important to man at a crucial time of revelation. This was done under such constraints that it maintained the authenticity of Swift's personality above reproach, but the information remained buried. Thus, evidence is hidden in satirical allusion but apparent to those who accept this thesis. As the reader is required to recognize the allusion of satire, so he is required to recognize the allusion of revelation. Again, as the reader must have a certain minimum education to appreciate satire, so he must have a certain minimum education to appreciate revelation. Therefore, we have something that is hidden. It is not apparent to the neophyte.

Furthermore, it required another person to make it known at the appropriate time.

Swift, Pope and Arbuthnot left a message to the one who would make known the meaning of the *Travels* and of Martinus Scriblerus. In the introduction to the *Memoirs* we find the following remarks, delivered by that mysterious character outside the palace of St. James:

Courteous stranger, whoever thou art, I embrace thee as my best friend; for either the Stars and my Art are deceitful, or the destined time is come to manifest Martinus Scriblerus to the world, and thou the person chosen by Fate for this task.

. . . To thee, my Friend, whom Fate has marked for my Historiographer, I leave these my Commentaries, and others of my works. No more — be faithful and impartial.

This I have tried to do.

The reader must decide for himself if this account has been faithful and impartial.

CHAPTER THIRTYFOUR

George Adamski

George Adamski was born in Poland on April 17, 1891. His parents emigrated to the United States when he was two years old, settling in Dunkirk, New York, where Adamski grew up. According to remarks he made to Charlotte Blodget, who wrote *Inside the Space Ships* for him, he was a child of great sensitivity, enthralled by the wonders of nature. His parents were devoutly religious but not traditional Christian. They placed great emphasis on God's creation rather than on conventional doctrines and churchly affiliation. This unusual religious background did much to prepare Adamski for his later experiences. He was open to cosmic views.

Adamski had little formal schooling, apparently only a few years of grade school. His family was poor and he was forced at an early age to help contribute to their livelihood. This was not uncommon in the early part of the twentieth century, but it did prevent Adamski from becoming more disciplined academically. Although this lack of formal education modified his earthly career it gave him the advantage of not framing his mind to conventional attitudes. The combination of unusual religious background and lack of formal schooling left him with qualifications for personal contact that seem contrary to our usual notions. He became a candidate for contact not because of his earthly social or educational status but because he did not identify with traditional institutions or conventional views.

In 1913, at the age of 22, he enlisted in the United States Army. He served in the 13th Cavalry on the Mexican border during the intrusions of Poncho Villa. On Christmas day in 1917 he married Mary A. Shimbersky, who died in 1954. He was honorably discharged from the Army in 1919 after the cessation of hostilities in Europe.

During the next ten years he wandered around the country, doing odd jobs here and there, with no fixed purpose, struggling to accommodate life with his perspectives on God and universal brotherhood. Although he felt impelled to teach others, his lack of education restrained him through fear of social rejection.

Late in the 1920's he called a halt to his wanderings and settled down in Laguna Beach, California. His interest in cosmic matters was striking through the following decade. He gathered around him a small group of followers whom he instructed in his views of the universe, in cosmic principles of brotherhood, and in God. He called his organization *The Royal Order of Tibet*, one of the many cults then popular in southern California, typical for the day, somehow believing that Tibetan monks had secrets of the universe locked away in their monasteries through long ages. Throughout this period he continued to expound on his views, disseminating his philosophy to hundreds of people. In 1936 he published a small

book on his beliefs, *Wisdom of the Masters of the Far East*. Interest in his teachings spread sufficiently to enable him to lecture on radio, including stations KFOX in Long Beach and KMPC in Los Angeles.

Because of his avid interest in the skies one of his students gave him a six-inch reflecting telescope. With this small instrument he spent much time studying the heavens. He and his friends took many photographs with homemade attachments during the period of the late 1930s, managing to capture at least one strange object in the sky. The photograph was submitted to a number of astronomers for evaluation but none could identify the object because of lack of detail and distance.

In 1940 he and some of his students moved from Laguna Beach to a settlement along the road to Palomar Mountain they called Valley Center. Here they sustained themselves during the period of the Second World War. In 1944 Adamski sold Valley Center and moved farther up the mountain. There he and a small group of students built simple living quarters and a small café to serve sightseers. Adamski bought a fifteen-inch telescope and constructed a small observatory to permit him to study the skies for hours on end, protected from the weather. He reported that during a heavy meteoric shower in 1946 he and a group of friends observed a large cigar-shaped object hanging motionless in the sky at relatively close range. The following year he, his wife, and a few associates also observed a formation of strange objects move across the sky from east to west.

These experiences supposedly motivated Adamski to write a fictional account of space travel. In 1949 the Leonard-Freefield Company in Los Angeles published *Pioneers of Space*. In that fictional story Adamski described large cigar-shaped craft piloted by humanlike beings from other worlds. In the story he accompanied these beings on visits to the Moon, to Venus, and to Mars. He described areas of vegetation and inhabitants of the Moon who used it as a base for their large interplanetary craft. In the story Venus and Mars also were inhabited; he visited and banqueted with the people of those worlds. Later he would make the same claims of banquets and interplanetary visits as real, and not as fiction.

Adamski's efforts did not end with *Pioneers of Space*. Four years later he became more daring; he then claimed direct contact, not in a fictional setting.

In October, 1953 the British Book Centre in New York published a book entitled *Flying Saucers Have Landed*. A British man named Desmond Leslie teamed with Adamski to describe a contact Adamski had with a Venusian space man on Thursday November 20, 1952. According to Adamski the contact was limited to conversation and did not include visits aboard craft.

In 1955 Abelard-Schumann published *Inside the Space Ships*. In that book Adamski described visits on board both disk and cigar-shaped craft, events which he claimed first took place on February 18, 1953. He described a subsequent visit on April 12, 1953. He claimed another contact with space men in September of that year who talked with him at some length in a small restaurant in Los Angeles. Some time later, (he does not specify the date), he again was taken on board craft. On August 23, 1954 he was taken on board for the fourth time for a farewell

banquet to commemorate the activity of the space Visitors with him, thus terminating further contact. However, he claimed that he was granted one last request on April 24, 1955 to attempt photographs of both the small disk craft and the large cigar-shaped craft. This attempt failed because of the high force fields within and around the craft, and because of the crudeness of his camera.

Abelard-Schuman published one other book for Adamski, *Flying Saucers Farewell*, in 1961. In that book he attempted to provide answers to numerous questions raised by his previous accounts, to expand upon his philosophy, and to defend himself against critics.

His fame spread during the latter part of the 1950's to an extent that a worldwide tour was arranged for him. This offered Adamski an opportunity to talk to many different people and gave him audience with leading social figures and rulers, including Queen Juliana of the Netherlands.

For several years prior to his death he claimed further contact by space Visitors and trips to Mars and Saturn. At that point very few people any longer believed him. Most thought him a fraud. They viewed him as attempting to regain attention after public interest faded.

He died on April 24, 1965 in Silver Spring, Maryland at the age of seventy-four, leaving no will, and with no provision for the disposition of his estate.

Adamski: An Analysis

Adamski presents extraordinary difficulties. He was a person of unusual non-conformist tendencies, with severe contradictions in events and chronology, and outright fraud in his reports.

In spite of this he served as a vehicle of revelation. He was chosen because of his difficulties, not because he was a man of social recognition. The unfolding of revelation demanded that he be discredited by the world at large. I shall explain.

Adamski's contrast with Swift is profound. Swift was highly educated; Adamski was not. Swift was a man of the world; Adamski shunned the world. Swift was especially concerned with his reputation; Adamski scorned the opinions of the world. Swift had an immense contemporary reputation; Adamski's reputation was sad. Hardly anyone familiar with Adamski's background gave him credence. Except for a limited following he was generally held in contempt. He was regarded as a fake, a pretender, and a charlatan by most of the world.

In order to understand Adamski's problem we must acquire a better appreciation of the difficulty attendant upon the experiences of both he and Swift. In our culture today it is simply incredible that intelligent creatures from other places in the universe would contact men. We have a natural but intense reaction to that possibility. That reaction has prevented most people from engaging in a clear and objective evaluation of the information offered by those individuals.

The reaction is composed of fascination, intellectual incredulity, emotional fears, psychic concerns and religious disbelief. These elements exist in all of us, to greater or less degree. Some individuals demonstrate fascination without discriminating judgment; they come from many of the psychic and occult groups who popularized the UFO phenomena so avidly. Other individuals vehemently deny the possibility. Often they come from academic and scholarly circles where the phenomenon is outside the boundaries of social cognizance. Many shied away from positive examination because of the inner disturbance they felt; the implications are too far beyond the familiar habits of this world.

The wide spectrum of public reactions prevents rigorous classification into definitive categories. We take to celestial visitations the way we take to God, each with a private interpretation. As the reporters have difficulty describing their experience, casting about for words and phrases that would adequately portray their visits, so we have difficulty classifying our feelings and reactions. There is no accepted intelligent vocabulary beyond "flying saucers" or "UFOs." How do we converse about beings that seem to know our inner thoughts, our feelings, and our concerns, yet who operate strange craft and who appear so nearly human?

Many persons today avoid relating personal experiences because they know the reports will be received with doubt, with disdain, and even with contempt. They will be thought fools. If scientists and scholars, our normal references of authority, deny the possibility what can an average person do? He cannot go to the government; the government has denied the phenomenon. He cannot go to pastors or priests; they will think he is psychologically disturbed. Furthermore, pastors, priests, scientists and academicians are not authorities on events that are far beyond their cognizance. No human authorities exist.

Could Swift consult anyone? Within his own mind, did his experience not turn him into the authority, the only human mortal with such an experience, and hence beyond the pale of human institutions or human critique? Was Adamski in a better position? If his experience took place in the 1920s, long before there was a context in which to place his account, what would it do to his conduct? The experience turned Swift into a social satirist and moralist. The experience turned Adamski into a cultist, his personal expression of the same motivating influence. Swift had a personal problem; Adamski had a personal problem. Each expressed it in their unique manner according to personality and background.

We can follow a pattern of conduct in Adamski's life, sufficient to help us understand why he would appear as a charlatan, and why his reports were rejected by most informed individuals. There was a definite problem in chronology.

Consider his publication of *Pioneers of Space*. Many of his descriptions in that 1949 book find parallel to descriptions he offered four years later. In the first case he publishes as a fiction; in the second case he publishes what he claims as actual experience. Note the following parallels with *Inside the Space Ships*, 1955.

- 1) Visitors from other planets in the solar system.
- 2) Cigar-shaped craft.
- 3) A belt of green vegetation on the Moon.

- 4) Unusual materials of construction for the space ships.
- 5) Long life ages for the space people.
- 6) Angelic appearance of the inhabitants of Venus.
- 7) No acceleration discernible inside the craft.
- 8) They were alerted to us by radar signals bounced off the moon.

Other parallels exist.

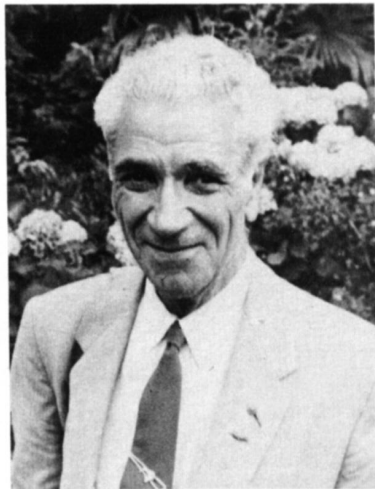
Clearly, Adamski was not being honest.

In order to show the causes of Adamski's strange conduct I shall illustrate with two documented events, one in 1952, when he first came onto the stage of public awareness, and the second on February 26, 1965, shortly before his death.

I shall first list the events I believe guided Adamski's life, and which provide an answer for his strange behavior.

1. He was selected as an agent of revelation while he was still young.
2. His actual experiences on board craft date in the 1920's, and none after that. His later conduct, from *The Royal Order of Tibet*, to his sequence of publications, can be explained by such early contact.
3. He was under instruction to not make the contact known. He probably was told that he would know the proper time.
4. When reports of strange objects are published widely in the press in 1946 and 1947 he felt he had been stranded.
5. He wrote his book, *Pioneers of Space*, in a first attempt to explain the events in the skies, and to offer a camouflaged account of his personal experiences.
6. Several years went by but this fictional work was unsuccessful. Then, after other individuals reported contact, with Daniel Fry's ride on a small craft, he took more firm measures.
7. At that point he probably believed he would have support from his celestial hosts for any steps he might make. If they told him he would know the proper time, he operated on that faith.
8. However, he ran into an impossible dilemma. If he claimed that contact was first made in the 1920's everyone would think he is trying to preempt other reporters.
9. He resolved the dilemma by placing his contact in the context of current events.
10. However, he fumbled around, publishing accounts that expose faults in details and chronology.
11. But on top of all that, the Visitors provided him with highly limited validation by hovering overhead in a cigar-shaped craft for a meeting in the desert in 1952.
12. However, he could not leave well enough alone. He had to prove to others the presence of his space Visitors. He was not content to let them report what they saw; he embellished.

13. With that embellished “contact” established he was in a position to invent a series of events to explain his visits on board craft.



Two faces of Adamski. *Left:* A sombre picture taken sometime in the Fifties. *Right:* In New Zealand during the 1959 world tour.

Photographs from *George Adamski, The Untold Story*, Lou Zinsstag and Timothy Good, Ceti Publications, Beckenham, Kent, England, 1983(TUS).

The Blythe Incident

Adamski's statements on celestial Visitors and the possibility of contact spread around. With other events then being reported, interest sharply rose.

The following excerpts are from *Flying Saucers Have Landed*, Desmond Leslie and George Adamski, British Book Center, New York, 1954(FSL).

It was late in August 1952 that Mr. and Mrs. A. C. Bailey, of Winslow, Arizona, first came to Palomar Gardens and asked to talk with me privately. I had never met them prior to that time. During the conversation they told me about Dr. and Mrs. George H. Williamson, of Prescott, Arizona. These four people were as interested in the flying saucers as I . . .

The Baileys and the Williamsons had, prior to their meeting with Adamski, avidly pursued celestial craft. George Hunt Williamson had a Doctors degree in anthropology, having attended Cornell, the University of Denver, and the Univer-

sity of Arizona. Although quite young at the time he had done serious scholarly work in the folk customs of the American Indians. He claimed to have made contact with celestial Visitors through radio telegraphy but his experiments did not receive publication in any scientific journal. Together he and his friend Alfred Bailey co-authored a book entitled *The Saucers Speak*.

They believed Adamski could make contact. Whether this belief came out of knowledge of his 1949 book *Pioneers of Space*, through word of mouth among flying saucer enthusiasts, or by some other means is unknown.

Later the Baileys and the Williamsons came up together. After spending several days at Palomar Gardens as our guests, they asked me to telephone them before my next attempt to establish a contact. During their stay we had met a great deal and had become better acquainted and they wanted to be with me if things could be so arranged.

Adamski promised to call them, warning them that he could not give advance notice. On the evening of November 18, 1952 he called Williamson to inform him that he was leaving about midnight the next day for a destination near Blythe, California. He asked Williamson to meet him there early on the morning of the 20th.

They met at the prearranged spot about 11 AM. According to Adamski's account the sky was beautiful and clear with little wispy clouds. The group included two of Adamski's acquaintances, Mrs. Lucy McGinnis and Mrs. Alice Wells. The last was a long-time friend, who helped with the operations of the small café that had been built on the slopes of Mount Palomar.

According to Adamski's report they were all scanning the sky in hopeful expectation when suddenly they saw a gigantic cigar-shaped silvery ship, without wings or appendages of any kind. Slowly, almost as if drifting, it came in their direction; then seemed to stop, hovering motionless. They exclaimed excitedly to one another, wondering what it was. In Adamski's words:

A never-to-be-forgotten sight . . . In spite of all the excitement I knew this was not the place; maybe not even the ship with which contact was to be made, if that was the plan. But I did feel this ship had a definite "something" to do with it all.

Fully aware of the curiosity created by our party here in the desert where no one would normally picnic, I did not want to be more conspicuous by setting up my telescope and camera in such an open spot. Above all else, I didn't want to make the slightest mistake that might prevent a landing and personal contact being made, if such a possibility existed.

Up to this point the remarks by Adamski probably are accurate. It probably was a never-to-be-forgotten sight. However, he knew contact would not be made. He knew from experience dating back many years. He had been told that he would never be contacted again. But here “they” were, flirting with him. Truly, he did not want to jeopardize any possibility. (I personally can understand the ache that must have been within him. How sweet it would have been if they reestablished contact.) Then he acts dramatically:

I said, “Someone take me down the road — quick! That ship has come looking for me and I don’t want to keep them waiting! Maybe the saucer is already up there somewhere — afraid to come down here where too many people would see them.”

Already we have a problem. Why did he say, *I knew this was not the place* but quickly acted to be taken down the road? And then invent a reason why he should move to a spot away from the others?

Lucy McGinnis quickly got into her car while Al Bailey jumped into the front seat beside her. Adamski climbed into the back seat and directed her to a point about a half-mile down the road. (Adamski did not drive.) Meanwhile, according to his account, the space ship followed the path of the car, stopping directly over it when they stopped. In haste and with obvious excitement Adamski instructed Al and Lucy to return to the rest of the group.

Now again, why would he do that? Did he know that the “space people” would not want to invite any other mortal on board? If they remained, would they jeopardize contact?

Alone with my telescope and my thoughts, I busied myself attaching the camera to the telescope and making adjustments with the eyepiece. This adjustment had become slightly distorted in the moving and setting up. All the time thoughts kept racing through my mind, possibilities of what could take place; fears that nothing would . . .

Again the words of Adamski probably reflect an actual situation. Indeed, he may very well have considered the possibilities that might take place, and feared that nothing would. Especially if this was not his original contact, but a display intended to establish his authenticity.

The rest of the group could serve as witnesses to the presence of the object. They could also serve as witnesses that the Visitors recognized Adamski as an important individual, since Adamski was able to predict that such event would take place. He had to be special if attention was directed toward him.

Adamski’s account of the incident from this point probably is false. He positioned himself so that he could quickly move behind the cover of a small rise in the ground, where the others could not see him. He stated that he looked up to

see a human figure about a quarter mile away at the entrance to a ravine between two small hills. The figure motioned him to approach. He then goes on to relate his conversation with this space being.

Other problems afflict this account.

Adamski does not say how he knew to be in Blythe at that time. Did he go by mere feeling, as he often stated? Did he depend upon some form of communications? We do not know. The witnesses later corroborated Adamski's account. Not only did they see the silvery cigar-shaped craft; they said they saw the human figure talking with Adamski. Williamson made plaster casts of footprints allegedly made by the space man. Around 1980 I wrote Williamson, inquiring about the authenticity of the events. He answered with a severe reply, stating that the events were exactly as reported.

The difficulty is this: Adamski's removal from the party to a half mile, and maneuver for cover, may have been to deceive his companions into believing that contact actually occurred. The distance he chose was sufficient to prevent positive visual verification. If the figure was standing in a ravine between two small hills, did they imagine they saw the figure, or did they merely see Adamski talking and gesturing, and thus believed he was talking with someone out of their sight?

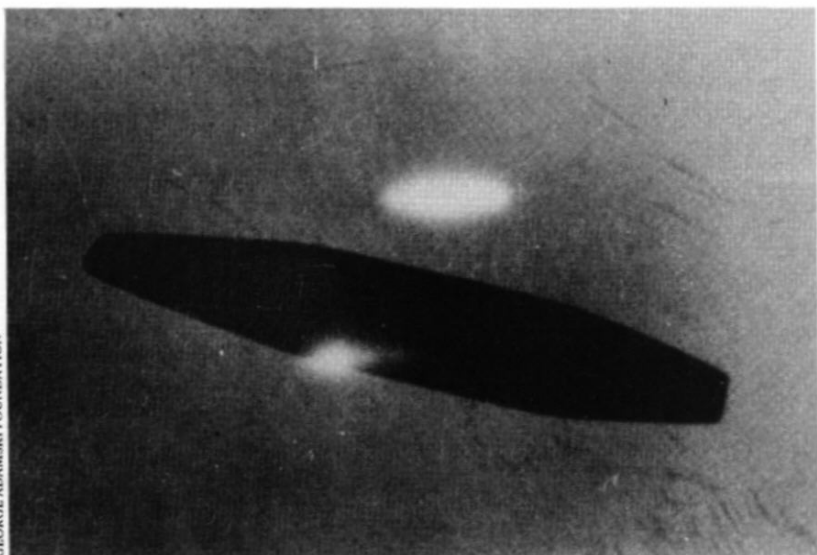
Is it possible he also fabricated footprints in the sand? Photographs of the plaster casts look like they were fabricated. Why was Plaster of Paris so conveniently available? Do people normally carry it around with them? How were firm footprints made in dry sandy desert terrain? Why would a "space man" have strange symbols on the soles of his footwear? It just doesn't make sense.

In my opinion Adamski acted to deceive. Several of his contact experiences were real, but his later actions and chronology were not. He felt impelled to convince others of contact. The episode with the Baileys and the Williamsons came when other people had already claimed contact. If Adamski had contact much earlier in his life, at that point he may have felt cheated. He had been forced to keep one of the most amazing secrets of all time, waiting for a time of revelation.

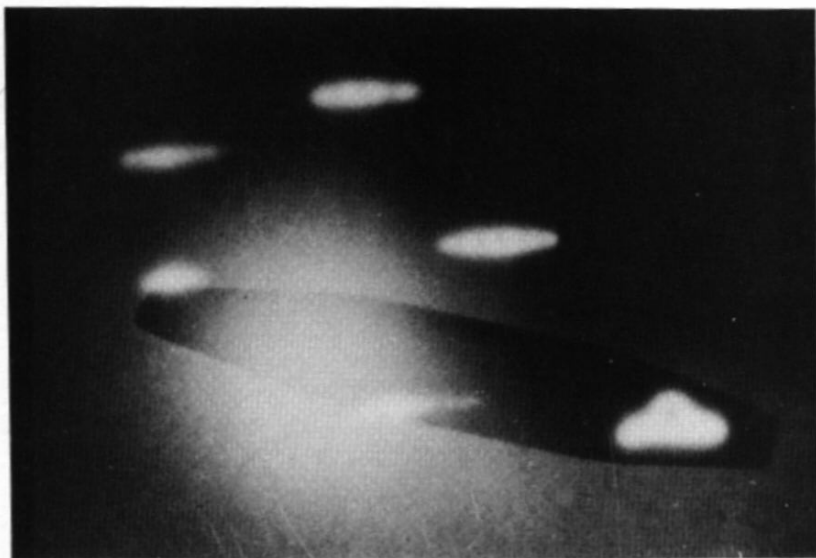
Did the gigantic cigar-shaped craft visit that brilliant Thursday morning? I believe so. It was a way to establish Adamski's credentials, even with the problems in his chronology. The witnesses attested to the event. On the other hand they were avid and keen advocates of alien craft. Their lively expectations could have been used by Adamski to dupe them into believing things that were not actually present. In the bright desert air Adamski might have said, "See! See!" And they thought they saw.

They also probably believed they saw a man talking with Adamski, especially if Adamski stood at a distance gesturing with his hands. And they may have believed the footprints in the sand of the desert, even if Adamski put them there. They were doing their human thing, under the influence of a most extraordinary time.

GEORGE ADAMSKI FOUNDATION



Two of Adamski's famous series of photos taken through his telescope on 5 March 1951, showing a 'mother ship' releasing some of the smaller 'scout ships'. The latter are surrounded here by a corona of ionized air, which Adamski stated was a by-product of their propulsion system.



The Silver Spring Incident

The importance of Adamski to a program of revelation, and also his importance to the United States government, is evident in the events of Silver Spring, Maryland in 1965.

In March 1962 George Adamski wrote a letter to his co-workers announcing that on the 26th the Brothers would take him to one of their planets in order to join an important conference on changes observed in the Solar System. In part he said:

. . . After coming back I will have information such as the Earth has never known before. Some of it I may be allowed to give to the people; some to people of high standing, and this would be confidential. I have also been told that I will be allowed to review the past lives of those who are working with me and why they are associated with me at this time. In fact, I will be given, I was told, the privilege of presenting the highest teaching ever given to Earth people.

Earlier Adamski had indicated to his followers something of a drift to these philosophies when he mentioned human exchanges through mental telepathy, but this was the first overt statement about past lives. Past lives meant reincarnation, and reincarnation meant teachings from spiritualism. The more outstanding of his followers rejected such teachings. Continued difficulties with the management of his publications, and with his remarks and philosophies over the next three years created increasing opposition. A strong disillusionment set in. At that point many of his followers began to depart.

But not all did so. Madeleine Rodeffer had learned about Adamski through the writings of another man who claimed contact. She found copies of Adamski's books in the local library in Silver Spring, Maryland. She became highly enthusiastic about meeting Adamski, and arranged for him to visit the East Coast. She organized a lecture at the Civic Center in Rockville, Maryland in March 1964. She also invited him to stay in their home. He first objected, but then accepted the invitation. Later that summer she and her husband visited Adamski in Vista, California. During the visit she observed her first UFO's as several silvery objects.

They were in formation, and jets were pursuing them. All of a sudden the jets would be going in one direction and the saucers would be going over the top of them and come backwards and underneath and do loops.

This experience thoroughly convinced Madeleine of the reality of the objects. She invited Adamski to a second presentation(TUS):

Madeleine had a more impressive sighting in the first week of October 1964, the day after Adamski had returned to stay in Silver Spring. "It was almost ready to rain," she began, "when there came this small grayish-brown object across the trees at a distance, and it was really doing all kinds of maneuvers — back and forth over the trees, seemingly standing on end and spinning like a top going back and forth across the road, across the trees, up and down. And I didn't own a movie camera at that time, but George grabbed his that he'd just bought that summer."

Unfortunately the quality of the image was poor because of the small size of the object. As the weeks passed, Madeleine arranged to show the film to some Congressman and Senators, as well as some official agencies, but most were skeptical. In frustration she called the office of House Speaker McCormack. She talked with an aide who expressed mild interest. Meanwhile she had arranged for WTOP television station to show the film. The aide suggested going ahead with that arrangement, and then later show the film to any congressmen who might be interested. The coolness on Capitol Hill left Madeleine in a quandary.

That very week, as if to shake Capitol Hill out of its apathy, twelve to fifteen UFOs were seen maneuvering over the Mall and Monument area on 11 January 1965, at 4.20pm, just as some government employees were leaving their offices. Word got back to WTOP who interviewed some of the witnesses, and also showed part of the film — the section taken over Madeleine's house in October 1964.

Madeleine persisted in her efforts to interest members of Congress. She called Senator Clinton P. Anderson's office, who was then head of the Senate Committee on Science and Astronautics. The following day she received an invitation to show the film to committee members who were interested. The members asked many questions, some sensible, others facetious.

"One of the members was poking fun at the fact that we were having space visitors . . . After a while I just got tired of it. I'd been there about an hour, setting up the projector and showing the film, and then answering questions to the best of my ability, so I told them that I would come back, and if they were really serious about meeting Mr Adamski and the space people. I would help in any way I could to arrange this. So I bade them good afternoon and left. "

In the meantime Adamski took matters into his own hands.

. . . he had decided to hold a press conference to show his new films, asking Madeleine to organize it for him in Washington, and this was arranged for 9 March at the Mayflower Hotel. Madeleine wrote

once more to some members of Congress and Senate informing them of the forthcoming press conference, suggesting that this would be an ideal opportunity for meeting Adamski, but there was no positive response.

Adamski arrived in Washington on the twenty-fourth of February. The following day a group of friends, together with Adamski and the Stecklings, long time friends and co-workers of Adamski, celebrated Madeleine's birthday. This series of events led up to one of the most important days in the history of our visitations.

WHEN Friday 26 February 1965 dawned in Silver Spring, Nelson Rodeffer arose at his usual early hour of 6am and went off to work at the Walter Reed Hospital. Madeleine got up between 8.30 and 9am, and as she went downstairs was greeted by Adamski with some fantastic news. Shortly after Nelson left, he said, one of the 'boys' had come up to the house on his way into town to see no less a person than Vice-President Hubert Humphrey.

The visitor explained that he was aware of the letters that Madeleine had written to various senators and congressmen, but that she would receive only a formal acknowledgment from some of them. He told Adamski that he and Madeleine should have their cameras at the ready, as 'they' would be flying by sometime. Neither day nor time was specified.

"We really had no idea that it was going to be that day or that it was going to be that close, " she explained, "so we were just as casual about it as though someone from next door said they were coming over for coffee."

Sometime between 3pm and 4pm, Madeleine and George looked through the dining-room window and noticed what appeared to be a small craft hovering back and forth over the trees. At the same time a grey car drew up in the road at the bottom of the drive, and three men came to the front door.

"They're here. Get your cameras. They're here," Madeleine claims the visitors announced. The 'boys' had arrived — in more ways than one apparently!

Before continuing with this episode a few comments are important.

Did a space Visitor arrive at the house to alert Adamski between the time Nelson left for work, and Madeleine came downstairs? Was he on his way to visit Hubert Humphrey?

This is a typical Adamski fuddle. His space Visitors appear when there are no other witnesses. They are then on their way to see an important government official.

Can celestial Visitors appear at inauspicious moments?

Well, yes, they can. According to the *Urantia Papers*:

UP574 — The controllers and transformers of planetary assignment are also able to collaborate with angels and other orders of celestial beings in rendering these latter personalities visible to mortal creatures. On special occasions the seraphic helpers and even the Melchizedeks can and do make themselves visible to the inhabitants of the evolutionary worlds.

UP389 — In a planetary crisis these Melchizedek Sons serve in many unique capacities. It is easily possible for such a Son to make himself visible to mortal beings,

UP863 — These disloyal midwayers were able to reveal themselves to mortal eyes under certain circumstances . . .

If disloyal beings can reveal themselves to mortal eyes, so also can loyal beings.

Thus it is entirely possible Adamski had a visible Visitor on this occasion, and other occasions, such as prior to the episode at Blythe, California. Adamski may have had advance notice that permitted him to predict the appearance of objects in the sky. But always with Adamski, they cast their presence in modes that bring discredit upon him. Hubert Humphrey indeed! If they had visited Humphrey, or the President, or other assorted high government officials, we would have seen dramatic changes in attitudes. We never did.

Of course, we could believe that Adamski fabricated the visit. Or we could take another view. Perhaps Adamski had an intuitive sense that events would happen, perhaps induced in his mind by our Visitors, and worked from that. We shall never know.

Adamski was used.

Madeleine, in her bewilderment, felt that the purely human beings who drove a car into the driveway were 'boys' from the heavens. But she failed to recognize, as did Timothy Good many years later, that

Adamski was under surveillance by agents of the United States government.

They considered him of such importance they were willing to make that commitment in manpower, budget, and time. They understood the value of Adamski's reports. They followed him because he might lead them to important contacts, or insight into the construction of the craft.

I would not have come to such recognition had it not been for agencies of the United States government who also entered my life, and took an interest in my research activities. I discuss my episode in Appendix One.

To continue with the episode as described by Timothy Good:

Madeleine had bought a new 8-mm movie camera a few days earlier. She also had broken her leg a week before Adamski came to visit. With the excitement of the object cavorting around her house she grabbed the camera and quickly hobbled out onto her patio, but she was unfamiliar with its operation. She handed it to Adamski, who took a sequence of pictures of the object, including some shots where it came close over the patio and showed its underside.

The episode lasted for several minutes. Meanwhile the 'boys' had departed in their car. Adamski immediately wanted to develop the film. However, it was Saturday and the photo shops were closed. He contacted Bill Sherwood, a man he knew in Rochester, New York, location of the Kodak Company, but

. . . the film was not a product of his own company (Kodak): it was Dynacolor, purchased at a local Sears, Roebuck store. Nelson had bought this make because they both were inexperienced at handling the camera and did not want to waste money on more expensive film. Madeleine was not even aware that the film used was designed for *indoor* use with a floodlight, or outdoors with an orange filter.

Bill Sherwood called back later, having spoken to a neighbor who worked for Dynacolor, and recommended a company in Alexandria, Virginia, where they could get the film developed. Accordingly it was left there (when businesses opened) the following week and collected a day afterwards. But something was very wrong.

"We brought it home that night and looked at it," said Madeleine. "Some of it looked *very strange*. *It wasn't the original film, obviously* . . . George said, 'That looks awfully strange. I must have filmed the shadow of the ship.' We were feeling kind of sorry for ourselves because we'd used my camera instead of his."

(Hence) The film was not ready in time for the press conference, but this proved to be a blessing in disguise: had they shown it as it was they would have been accused of fraud, for many of the frames were undoubtedly faked. But faked by whom? Certainly not Madeleine nor George.

After Adamski left Silver Spring in the final week of March he went to Rochester, and took the film to Bill Sherwood to have copies made. Fred Steckling and Adamski edited it the night before leaving, labeling the sections that were to be copied, and cutting out those that were obviously faked. But just how bad did these fraudulent frames look, I asked Madeleine?

"It looked like an old grey hat at one point. George said, 'It was all faked stuff that they had taken.'" She explained. "They took the original film from us, and what I think they did was rephotograph portions of the original onto a screen and then take camera equipment and fake some stuff. Perhaps they actually came out here and did some

filming on their own, and then refilmed a whole roll and somehow took out good portions and inserted fake portions. The film I got back is not the original film at all. It's a copy."

At that point Madeleine realized that the 'boys' were government agents, and that they had interfered in the development of the film. Either some friends had informed the agents of the film, their phone was tapped, their house was bugged, or they were being followed when they took the film to the shop in Alexandria, Virginia.

Again this shows the importance agencies of the United States government held for Adamski. How many other human beings could bring a sighting in broad daylight, with hovering over a friends house, to permit photographing? No wonder the United States government held such a strong interest in Adamski, and committed resources to his surveillance.

But even more importantly, he was also held in great importance by our celestial Visitors.

They regarded him as an important agent in revelation. My comparisons in this book show just how key his work has proved to be.

If we were to summarize Adamski's character we might list the following points:

- 1) He was nonconformist. He belonged to no formal church; he joined no clubs; he was not active in any social endeavor beyond his small group of followers.

- 2) He was uneducated. He was not conditioned by habits of thought and mental process instilled through formal education.

- 3) He was intelligent. He published five books, an interesting record for a man with only a few years of grade school. His books display ability to analyze, synthesize, and deduce. He was not a mental slouch.

- 4) He was a keen observer. Minute details did not escape his eyes. In the description of persons, artifacts and craft he showed unusual ability to remember.

- 5) He was trusting. He accepted what he was told without doubt and without question.

- 6) He was cosmic in attitude. His view of the world carried far beyond the small confines of this planet. He recognized a flow of history and a potential of destiny that spanned many human generations.

We can perceive Adamski's personality through his maze of uncertainty. He was being manipulated, in full expectation of how he would respond. He acted according to his best insights and understanding, knowing he had an errand to perform, but not knowing how to execute it. It was a duty he felt impelled to fulfill. He was successful in his own peculiar way.

The evidence of his personality, and his manipulation for the accomplishment of some higher objective, can be seen in the display of his acceptance of information which would have been rejected by most other individuals. He firmly believed his space Visitors came from Venus, Mars, and Saturn. Whether they stated so to him outright, or left him to his own conclusions we cannot say.

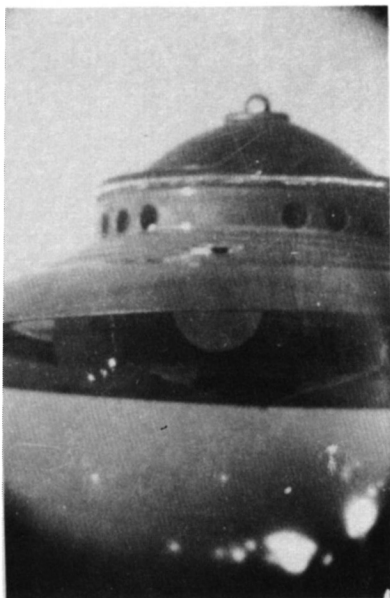
George Adamski was charged with a task and he accomplished that task, in spite of his limitations, and because of his unique character. He faced a deep problem but he acted according to the best of his abilities. Would that we all could say the same.

That he later turned to pure fabrication in order to bolster his fame was part of his human weakness. But that bazaar behavior should not cause us to deny the contribution he made to our understanding. He was chosen because of his personality, and the condemnation he knew he would receive, waiting for a time of revelation.

After the events in Silver Spring, Adamski continued on a lecture tour through New York and New England, to return to the home of the Rodeffer's in Silver Spring, looking exhausted. On Thursday, April 22, he awoke with a painful neck and shoulders. Madeleine arranged to visit a medical Doctor the next day. The pain increased. The Doctor advised an immediate visit to the Washington Sanatorium in Tacoma Park. Electrocardiograms showed a dangerous heart condition but Adamski refused to stay in the hospital. The following morning he felt even worse, unable to complete his morning grooming. The Doctor suggested another visit to the Sanatorium, where more examinations were made, but again Adamski refused to stay. That evening his breathing became labored, to the point he could not get sufficient breath. The Doctor thereupon called an ambulance and he was carried out of the house on a stretcher. He passed away in the hospital about 10:00 PM.

CHAPTER THIRTY FIVE

Adamski's Photographs



Adamski received strong condemnation for his photographs. They look like fakes. This craft looks like it was fabricated in a machine shop.

This is the famous “Venusian Scout” supposedly taken by Adamski on December 13, 1952. Adamski stressed that this particular photo should be printed showing both the field of view of the telescope and internal lens reflections, lower right.

He is shown using his 6-inch telescope with an Ihagee plate attachment at Palomar Gardens.

The port holes appear as though they were machined in a cylindrical drum. The most immediate hole on the left shows light coming through from a hole on the opposite side of the object. Either the port holes have no protection against the outside environment, or a completely transparent substance covers the holes.

Do celestial beings need mechanical windows to observe from inside their craft?

Barney Hill had this to say:

It — looks — like a — big — pancake. With windows — and rows of windows, and lights. Not lights, just one huge light. . . . Rows of windows. They're *not* like a commercial plane. Because they curve around the side of this — this pancake . . .

“Carlos” provided verification of Adamski’s “port hole” windows. Many reporters have described windows around the periphery of the disk craft.

Adamski published several photographs of this object. He captured pictures of the underside of the craft.

Betty Andreasson provided verification of the “three-ball” undercarriage, although she thought perhaps it was four balls. She couldn’t remember correctly, but her celestial hosts made visible a view while the craft sat on the ground.

If they can make a view visible to the human eye, why not make a view visible to a human camera?

Why did Adamski’s space Visitors maneuver the craft for his convenience, in order that he could so clearly photograph the underside of the craft at Palomar?

The Silver Spring film included the underside of that craft, shot by Adamski from the Rodeffer patio, but when the film was returned from developing that portion was missing. Nevertheless, the Silver Spring object shows striking similarity to the Palomar Garden object, supposedly shot thirteen years earlier.

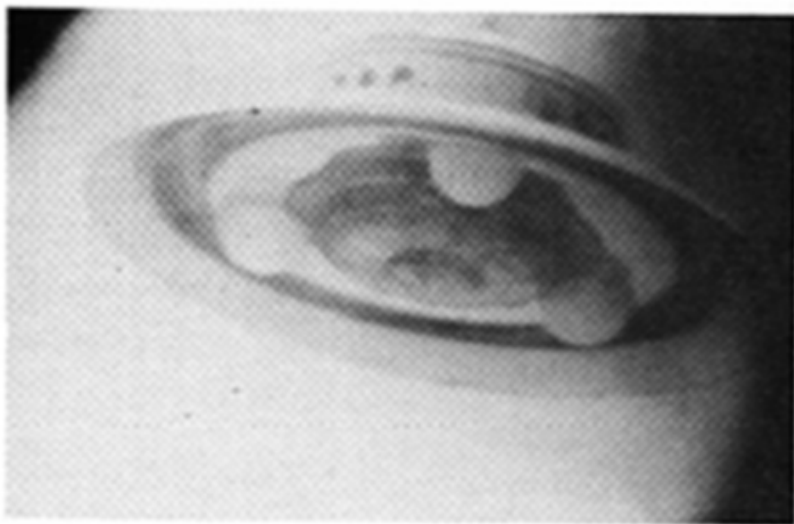
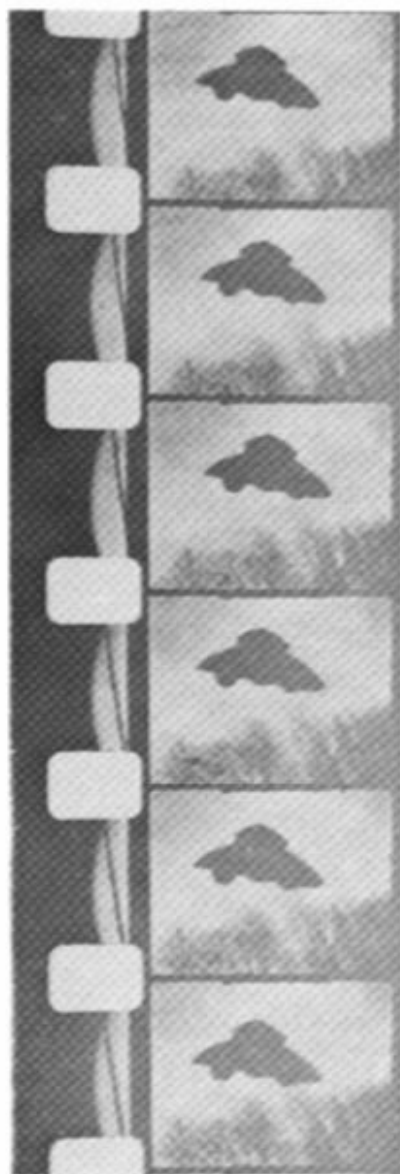
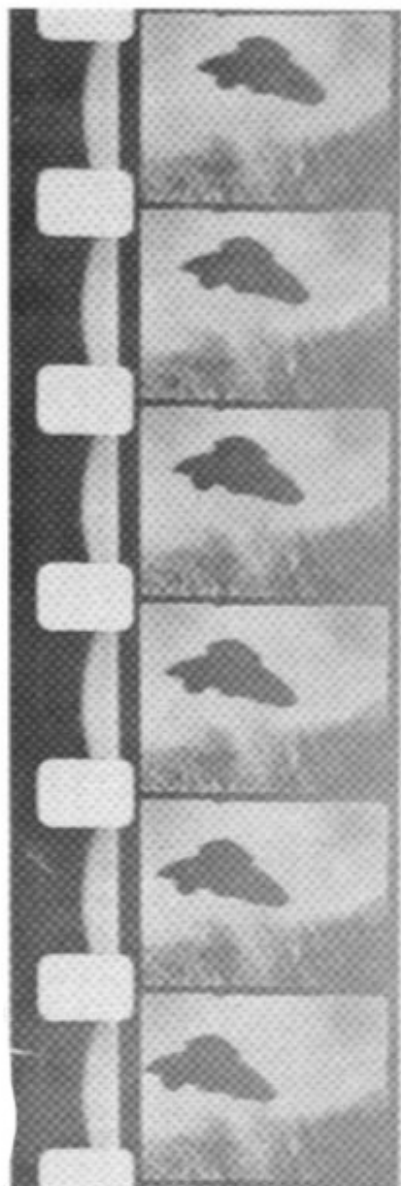




Photo 11 - The Adamski Photographs







Note the similarities:

1. Main body curving down in same shape in both objects.
2. Cupola mounted above main body, with same shape and proportions in both objects.
3. Cupola top similar shape in both objects, with circular “ridge” around the top.
4. Small knob protrusion on the top similar in both objects.
5. Three ball “undercarriage” the same in both objects.
6. Three ball “undercarriage” equally spaced in both objects.

The several photos selected from the film strip show the object in motion between shots. The background trees make this obvious.

The individual balls of the undercarriage were protruding and retracting during the episode. This may be seen in a sequence from the film strip.

Importantly, the object is under optical distortion from side to side. Some individuals who examined the film proposed that the distortion was caused by the rotation of the object not synchronous with the shutter rate of the camera. This is illustrated, for example, by the wheels of an automobile appearing to rotate backwards when the automobile is being photographed in forward motion. But any rotation of the object had to be fairly slow to show the ball undercarriage clearly moving up and down during this short clip. Furthermore, optical distortion in the shape of the object is not caused by mechanical motion, but by light being modified in how it reached the camera and the observers from different points on the object.

Such optical distortion could only be caused by an intense electromagnetic or gravitational field producing differences in the way the light is perceived from different parts of the object. In some of the frames the distortion is hardly visible, while in other frames it is prominent. This suggests a shape of the field not symmetrical around the object. The reason for the asymmetry is not easily explained. We know from Einstein's equations that the massive gravitational field of the sun, for example, produces very little bend in the light from distant stars. We needed such large gravitational mass to measure the minor bend of light. For this object to appear so distorted would require gravitational fields of magnitudes far beyond that of the sun or our imagination. On the other hand, perhaps the distortion is caused by electromagnetic effects, and not gravitational influence. Even so, the fields must be intense beyond our ability to grasp.

A natural question is why such fields would not extend out into the surrounding environment to be felt by the entire neighborhood.

We can gain some insight by noting the remarks made to Daniel Fry and by phenomena observed by other witnesses.

These photographs were examined by several government agencies, including NASA. The experts concluded that the shots were of a real object maneuvering about the Rodeffer home. No conclusion was published about the source of that object.

The object at Silver Spring is nearly identical in design to the one at Palomar Gardens. If we assume that Adamski faked the photos from Palomar Gardens we are stuck with the fact that our celestial Visitors committed resources and materials to duplicate that object. Then Adamski is elevated even more to a unique importance. They went to the trouble of confirming him as their agent.

If Adamski fabricated the object at Palomar Gardens, what prevented him from fabricating the object at Silver Spring? It is one thing to fake an object for still photographs through a telescope; it is quite another to fling an object around a neighborhood to be photographed by a movie camera.

How would he have the resources to cause a fabricated object to fly about the Rodeffer house, witnessed by government agents engaged in his surveillance, and with such powerful manipulation, while unknown to Madeleine and Nelson Rodeffer? Where did he hide an object which, through triangulation against the trees, was estimated to be twenty-seven feet in diameter?

On the other hand we may understand this episode as a farewell to Adamski. He was near his death. They were giving him this goodbye to show the value they placed in him. He certainly had that solace in the last days of his life, even if he did fabricate stories, episodes, and photographs.

CHAPTER THIRTY SIX

Daniel Fry's Contribution

Fry made a major contribution to our understanding but few recognized it.

In order to draw out his contribution I shall quote the passage which occurs on pages 44 to 51 of his *To Men of Earth*, Merlin Publishing Co, Merlin, Oregon, 1973(MOE).

It occurred to me that I had not as yet actually touched the craft, although I had been close enough to have done so for some time, Perhaps I could learn something of the material of which it was made, and certainly I could tell the temperature. I stepped forward and cautiously extended my index finger until it touched the metal surface. It was only a few degrees above the air temperature, but it had a quality of smoothness that seized my attention at once. It was simply impossible to produce any friction between my fingertip and the metal. No matter how firmly I pressed my finger on the metal, it drifted around on the surface as though there were a million tiny ball bearings between my finger and the metal. I then began to stroke the metal with the palm of my hand, and could feel a slight but definite tingling in the tips of my fingers and the heel of my palm.

Then a crisp voice suddenly broke the silence. "Better not touch the hull pal, it's still hot!"

I had not fully realized the degree of tension I was under until this totally unexpected voice triggered my reflexes. I leaped backward several feet, caught my heel in a low bush, and fell backward at full length in the sand, in as undignified a position as it is possible to imagine. I heard something that sounded like a low chuckle, then the voice came again, this time in a somewhat friendlier tone. "Take it easy, pal, you're among friends."

The humiliation of my ungraceful posture, combined with the mild tone of the voice and its familiar phrases, served to sweep away the momentary fear, and replaced it with a slight resentment. I arose, brushed off my clothes, and tugged at a sand burr that had found a home in my hair. I looked for some person or gadget from which the voice might come, but could find neither. "You could have turned the volume down a bit," I grumbled, "You scared me out of a week's growth when you blasted out like that."

"Blasted out?" the voice hesitated. "Oh yes, you mean the amplitude of the warning was too great. Sorry buddy, but you were in the process of killing yourself and there wasn't time to diddle with controls."

"Do you mean the hull is highly radioactive?" I asked. "If so, I am still much too close."

"It isn't radioactive in the sense that you use the word," was the reply. "I used the term 'hot' because it was the only one I could think of in your language to explain the condition. The hull has a field about it which repels all other matter. Your physicists would describe the force involved as the 'anti' particle of the binding energy of the atom. When certain elements such as platinum are properly prepared and treated with a saturation exposure to a beam of very high-energy photons, the anti-binding energy particle will be generated outside the nucleus. Since these particles tend to repel each other, as well as all other matter, they, like the electron, tend to migrate to the surface of the metal where they manifest as a repellent force. The particles have a fairly long half-life, so that the normal cosmic radiation received by the craft when in space is sufficient to maintain an effective charge. The field is very powerful at molecular distances but, like the binding energy, it follows the seventh power law so that the force becomes negligible a few microns away from the surface of the hull.

"Perhaps you notice that the hull seemed unusually smooth and slippery. That is because your flesh did not actually come in contact with the metal but was held a short distance from it by the repulsion of the field. We use the field to protect the hull from being scratched or damaged during landings. It also lowers air friction greatly when it becomes necessary to travel at high speed through any atmosphere. The field produces an almost perfect laminar flow of air or any gas about the craft, and little heat is generated or transmitted to the hull."

"But how would this kill me?" I asked. "I did touch the hull and felt only a slight tingle in my hand. And what did you mean by that remark about my language? You sound pretty much American to me."

"As to your first question," the voice replied, "it would not have killed you at once. In fact it might have taken several months, but it would have been just as certain as if it had been instantaneous. The best way to explain the effect is to say that exposure of the skin to the force field causes it to produce what you would describe as antibodies in the blood stream. The antibodies are absorbed by the liver, whose function they attack causing the liver to become greatly enlarged and congested. Exposure above certain limits will completely destroy the liver's function. In your case the exposure was so short and over such a small area that you are not in any great danger, although you will probably feel some effects sooner or later, provided, of course, that your biological functions are similar to ours, and we have good reason to believe they are.

"As to your second question, I am not an American such as you, nor even an 'Earthian' although my present assignment requires me to become both. The fact that you believed me to be one of your countrymen is a testimonial to the effort I have expended to learn and to practice your language. If you talked with me for any length of time however, you would begin to notice that my vocabulary is far from complete, and many of my words would seem outdated and perhaps obsolete.

"As a matter of fact, I have never yet set foot upon your planet. It will require at least four more of your years for me to become completely adapted to your environment, including your stronger gravity, your vitiated atmosphere and your myriad of deadly biotics. I will also require the complete cooperation of someone like yourself who is already a resident of the planet."

I stood silently for what seemed a long time, attempting, without too much success, to digest the full meaning and implication of the words. At last I said slowly, "If anyone else had described to me the things I have seen and heard tonight, I would have said they had been reading too much science fiction. As it is I am prepared to accept the possibility of almost anything. In any event, since my being here and seeing you land was entirely accidental, it is obvious that my belief or disbelief could not be of the slightest concern to you."

"On the contrary," replied the voice, "it is important to us that you be given every opportunity to acquaint yourself with the facts and to form your opinion accordingly. One of the purposes of this visit is to determine the basic adaptability of the Earth's peoples, particularly your ability to adjust your minds quickly to conditions and concepts completely foreign to your customary modes of thought. Previous expeditions by our ancestors, over a period of many centuries, met with almost total failure in this respect. This time there is hope that we may find minds somewhat more receptive so that we may assist you in the progress, or at least in the continued existence of your race."

"Your own mind, for example, seems to be exactly the type which we require, which is why we are speaking with you now."

"I can see," I said, "that your race, whatever it is, and ours has at least one thing in common, that sarcasm is considered a form of humor. However you can't annoy me that way. In our business we are frequently needed by experts."

"I realize that everything I have done since you first came into sight has been wrong. In the first place, if I had had any sense, I would have gotten out of here fast when I first saw you coming, instead of waiting, perhaps to be crushed under the ship, or to become a specimen in some museum. When you landed, instead of leaving quietly or remaining at a safer distance, I had to come snooping around your craft. Then, when your warning voice came through your speaker, or whatever it is, instead of reacting to the warning calmly, I jumped like a scared jackrabbit, and assumed what is probably the most undignified position from which the representative of one race has ever greeted the Emissary of another. Last, but not least, you seem to assume that I believe the statements you have made. As I said before, I am prepared to consider the possibility that they are true. I am also prepared to consider the possibility that you are pulling my leg and that this whole thing is some huge and complex hoax, for

purposes which I can't guess at the moment. The only thing that inclines me toward the first assumption is that I did see the craft come in and land, and I know that, hoax or not, it does represent highly advanced technology."

"Precisely," replied the voice. "Let me explain my position. No sarcasm was intended. I meant exactly what I said. In the first place you said that curiosity impelled you to investigate the sampling craft, subjecting yourself to unknown hazards rather than to seek safety in flight. This typifies the struggle between the desire for knowledge and the desire for the safety of the status quo.

"I believe there is an old saying among your people that self preservation is the first law of nature. It is encouraging to note that the desire for knowledge can occasionally overcome the basic animal instinct.

"When I called a warning to you, your reaction was not one of fear, as you seem to think. A reaction of pure fear would have frozen you into immobility at least for a moment or two. Instead you acted instantly and in the proper manner. The fact that you stumbled only indicated that, in your eagerness to learn, you had failed to assure yourself a clear avenue of retreat.

"The fact that, in spite of being in circumstances completely unique in your experience, you are listening calmly to my voice and making logical replies is the best evidence that your mind is of the type we hoped to find."

"Thank you for the compliments," I said, "even though I know I don't deserve them, but your statements imply that you propose to use me in some project for the advancement, in one way or another, of the people of Earth.

"On this I have only one question. Why me? Is it just because I accidentally happened to be here when you landed? I could easily put you in touch with a number of men right here at the test base who could be of far more value to you than I."

"Perhaps they could," was the reply, "but would they? And under what circumstances? These are the critical factors with us. If you think you are here by accident you greatly underestimate our abilities. Why do you think the dispatcher at your motor pool gave you incorrect information? Why did you think your air conditioning system failed tonight when, as a matter of fact, it was functioning perfectly? Why do you think you turned off on this small road, when your intention had been to go to your static test stand? And finally, why do you think you changed your mind about going back to your base to report the arrival of our sampling carrier? It is seldom that we superimpose our will upon that of others, in fact our rules forbid it, but this is a case of such urgency for your people that we felt an exception to the rule was warranted. To initiate and to carry on our planned program for the welfare, and in fact for the preservation of your people, we will need the complete and confidential cooperation of some member of your race. We believe that you are the individual who can best accomplish the things that must be done, but the decision must be made by you after you have heard

our plans. The decision should not be made quickly, nor is there any need to do so. Several of your years will pass before any actual services are required from you, but once your decision to assist us has been made, there are certain preparations which you should make.

"Assisting in our program will bring you neither fame nor fortune, and may cost you the respect of many of your friends who will misunderstand your actions. Your only reward will be the inward satisfaction of having been of assistance to your fellowmen at a very critical time. This is the only reward we expect, and we have come a very long way to offer our services.

"We will be glad to offer you a short test flight in the sampling craft if it will help you to decide that we are what we say, and that our technology has much for you to learn.

"I would certainly like to see the inside of your craft, I replied, "and I would give anything to be allowed to ride in it, but how does one get in? I have been completely around the thing and saw no sign of opening. Also you said you were not accustomed to our atmosphere. If I come in I will have to bring my atmosphere with me. How will that affect you?"

"As I have already mentioned," replied the voice, the craft is a remotely controlled sampling device, or cargo carrier and while I am speaking through its communication system, I am not in it. I am in a much larger deep space transport ship, or what you would call a 'Mother Ship.' At present, it is some nine hundred of your miles above the surface of your planet, which is as close as ships of this size are permitted to approach any planet with an appreciable atmosphere.

I make the following points:

1. The account is polished into a formal story, including his reactions, his conversation, and the manner of exchange. The event was hardly that slick.
2. The voice is described as articulated through atmospheric sound, when actually it probably was telepathic. Fry later described telepathic contact.
3. The craft was not completely "dead." It was active when Fry touched it.
4. The high intensity fields of the surface of the craft presented a danger. He could have killed himself if he had continued contact with the surface. This danger has been noted in our historic records.

Exod 3:2-5 — And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and Lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the LORD saw that he turned aside to see, God called to him out of the bush,

"Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."

The difficulty is the lack of vocabulary by the ancient writers. They did not have the word craft, but if one were to make such substitution one would find that this scene with Moses replicates the one with Fry. Except that the holiness of the event is here recorded. Modern godless minds do not recognize holiness. And it is not the LORD who appears and speaks, but rather agents of the LORD, or God. The "burning" is the bright light which emanates from the craft when they are in a highly active state. The communication again probably was telepathic when they called the name of Moses to get his attention.

The Hebrew word "cenah" comes from a root which means to "prick," or a "bramble." It may have been that the same danger was present about touching the object, thus a "prick" or "bramble" that could have caused harm to Moses. The choice of the scribe was to use a word that meant a dangerous bush, not merely an ordinary bush.

Yet again we find a warning:

Exod 19:11-13 — . . . and be ready by the third day; for on the third day the LORD will come down upon Mount Sinai in the sight of all the people. And you shall set bounds for the people round about, saying, 'Take heed that you do not go up into the mountain or touch the border of it; whoever touches the mountain shall be put to death; no hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain."

The warning is the same as that with Fry. The object again presents a danger if touched. Again the Hebrew scribes were limited by vocabulary. The Hebrew word "har," used to denote an object that looms large on the horizon, and understood for mountain, is here used to describe a celestial object that looms large on the horizon. Since this event took place on Mt. Sinai, the scribes were confused about which "har" was which.

As Fry was told:

"you were in the process of killing yourself and there wasn't time to diddle with controls."

5. "Do you mean the hull is highly radioactive?" I asked. "If so, I am still much too close."

"It isn't radioactive in the sense that you use the word," was the reply. "I used the term 'hot' because it was the only one I could think of in your language to explain the condition. The hull has a field about it which repels all other matter. Your physicists would describe the force

involved as the 'anti' particle of the binding energy of the atom. When certain elements such as platinum are properly prepared and treated with a saturation exposure to a beam of very high energy photons, the anti-binding energy particle will be generated outside the nucleus. Since these particles tend to repel each other, as well as all other matter, they, like the electron, tend to migrate to the surface of the metal where they manifest as a repellent force. The particles have a fairly long half-life, so that the normal cosmic radiation received by the craft when in space is sufficient to maintain an effective charge. The field is very powerful at molecular distances but, like the binding energy, it follows the seventh power law so that the force becomes negligible a few microns away from the surface of the hull.

The "seventh power law" is the factor which shows why the force fields around Adamski's object did not extend greatly into the surrounding neighborhood. Whatever power may be used, it is limited in physical extent to prevent effect upon or damage to the earth environment. As Villas-Boas said, "These people really know their business."

The "anti-particle" mention is scientifically startling. It means our Visitors know how to control and use the energies that hold together atomic particles. This is truly advanced science. This seemingly inconsequential remark contains one of the most insightful revelations of their physical prowess.

6. "Perhaps you notice that the hull seemed unusually smooth and slippery. That is because your flesh did not actually come in contact with the metal but was held a short distance from it by the repulsion of the field. We use the field to protect the hull from being scratched or damaged during landings. It also lowers air friction greatly when it becomes necessary to travel at high speed through any atmosphere. The field produces an almost perfect laminar flow of air or any gas about the craft, and little heat is generated or transmitted to the hull."

This physical control is one of the reasons the celestial objects can travel so freely at such high rates of speed in our atmosphere. They know no air or water friction. Recall the descriptions of Michael in the Buff Ledge Encounter. This energy state is the reason why the water roiled so violently when the object dove into the lake.

7. "But how would this kill me?" I asked. "I did touch the hull and felt only a slight tingle in my hand. And what did you mean by that remark about my language? You sound pretty much American to me."
"As to your first question," the voice replied, "it would not have killed you at once. In fact it might have taken several months, but it would have been just as certain as if it had been instantaneous. The best way to explain the effect is to say that exposure of the skin to the force field

causes it to produce what you would describe as antibodies in the blood stream. The antibodies are absorbed by the liver, whose function they attack causing the liver to become greatly enlarged and congested. Exposure above certain limits will completely destroy the liver's function. In your case the exposure was so short and over such a small area that you are not in any great danger, although you will probably feel some effects sooner or later . . .

Here we have a technical explanation why the craft fields are so dangerous to the human body.

8. "As to your second question, I am not an American such as you, nor even an 'Earthian' although my present assignment requires me to become both. . . . "As a matter of fact, I have never yet set foot upon your planet. It will require at least four more of your years for me to become completely adapted to your environment, including your stronger gravity, your vitiated atmosphere and your myriad of deadly biotics. I will also require the complete cooperation of someone like yourself who is already a resident of the planet."

This was one of the statements that misguided Fry into a false picture of the reason behind his exercise. There was definite conscious intent to mislead him, and make him look like a fool.

9. . . . since my being here and seeing you land was entirely accidental, it is obvious that my belief or disbelief could not be of the slightest concern to you."
- "On the contrary," replied the voice, "it is important to us that you be given every opportunity to acquaint yourself with the facts and to form your opinion accordingly. One of the purposes of this visit is to determine the basic adaptability of the Earth's peoples, particularly your ability to adjust your minds quickly to conditions and concepts completely foreign to your customary modes of thought. Previous expeditions by our ancestors, over a period of many centuries, met with almost total failure in this respect. This time there is hope that we may find minds somewhat more receptive so that we may assist you in the progress, or at least in the continued existence of your race."
- "Your own mind, for example, seems to be exactly the type which we require, which is why we are speaking with you now."

This exploration was one of the most important purposes behind the Fry event. Fry was led to believe that our Visitors attempted once before to save the human race, but this element most likely is untrue, since the people of ancient

times were more aware of holiness than the people of today. This view, instilled in Fry's mind, then became part of his appearance as a fool when he later offered his report.

If individuals are called to become part of the biological salvage effort, they will require a religious ingredient that would overcome immediate physical concerns or fears.

The purpose behind the remote controlled craft is to rescue members of the "elect" who will be taken away to another world. Our Visitors were performing an exercise to determine just how well people will respond to an urge to go to a certain place, there to be picked up. As Fry was told, the purpose was *the continued existence of your race*.

This explanation shows why there were several seats within the craft. More than one person can be taken to waiting seraphic transports, perhaps families, or neighbors who become part of this program. As we shall see, the importance of more than one person is shown again on the seraphic transports.

And this was the primary purpose of the Fry exercise — to show lift-off through remote controlled craft. Then, as God's people are called to that removal, they will not be so alarmed.

10. I am prepared to consider the possibility that they are true. I am also prepared to consider the possibility that you are pulling my leg and that this whole thing is some huge and complex hoax, for purposes which I can't guess at the moment. The only thing that inclines me toward the first assumption is that I did see the craft come in and land, and I know that, hoax or not, it does represent highly advanced technology."

Here we have an example of the doubt which pervades our society. As Swift said, they do not say the thing that is not, but we residents of this planet must always test to ensure that we are not being misled.

11. This typifies the struggle between the desire for knowledge and the desire for the safety of the status quo . . . "I believe there is an old saying among your people that self preservation is the first law of nature. It is encouraging to note that the desire for knowledge can occasionally overcome the basic animal instinct.

The major element to prevent survival decisions in the coming struggles will be a desire by vast segments of the population to find safety in the status quo. They trust the current social institutions. They cannot escape that false security. It is not the desire for knowledge which then becomes so important, but a faith in God and in revelation to overcome those basic animal instincts.

12. "On this I have only one question. Why me? Is it just because I accidentally happened to be here when you landed? I could easily put you in touch with a number of men right here at the test base who could be of far more value to you than I."

"Perhaps they could," was the reply, "but would they? And under what circumstances? These are the critical factors with us. If you think you are here by accident you greatly underestimate our abilities. Why do you think the dispatcher at your motor pool gave you incorrect information? Why did you think your air conditioning system had failed tonight when, as a matter of fact, it was functioning perfectly? Why do you think you turned off on this small road, when your intention had been to go to your static test stand? And finally, why do you think you changed your mind about going back to your base to report the arrival of our sampling carrier?"

The fact that they know where each of us is, day or night, and what is going on in our thoughts, was emphasized time and again by the abductees. We do not know how we might be led to go to a certain place, or make a certain choice, conditioned by their imposition of desire which we consider of our own origin.

13. It is seldom that we superimpose our will upon that of others, in fact our rules forbid it, but this is a case of such urgency for your people that we felt an exception to the rule was warranted. To initiate and to carry on our planned program for the welfare, and in fact for the preservation of your people, we will need the complete and confidential cooperation of some member of your race. We believe that you are the individual who can best accomplish the things that must be done, but the decision must be made by you after you have heard our plans. The decision should not be made quickly, nor is there any need to do so. Several of your years will pass before any actual services are required from you, but once your decision to assist us has been made, there are certain preparations which you should make.

A fine line exists between an imposed urge to do something or go some place, and violation of the free will of man. As Fry was told, they recognize an exception to this rule.

We find the same element in the use of revelation. Revelation has no usefulness if it does not lead to decisions. The important element of **decision** was impressed upon Fry. Only those who are best suited to some particular job will be chosen for that job. In the case of Moses it was the salvation of the people of Israel. In the case of Fry it was a work of revelation. For members of the Cosmic Reserve Corps it is a revelation effort to the people of the world.

Many years have passed since *some* individuals have been selected to the Cosmic Reserve Corps.

All of this effort is directed to the preservation of the human species of this wayward world.

14. "Assisting in our program will bring you neither fame nor fortune, and may cost you the respect of many of your friends who will misunderstand your actions. Your only reward will be the inward satisfaction of having been of assistance to your fellowmen at a very critical time. This is the only reward we expect, and we have come a very long way to offer our services.

The cost for the coming revelation program will be much more than loss of the respect of friends or neighbors. It will be a matter of life and death. Only those with a vast of love for God and for their fellowmen would be chosen for such job.

Our Visitors have, indeed, come a long way to offer their services. Should we not then respond to that call?

15. I am in a much larger deep space transport ship, or what you would call a 'Mother Ship.' At present, it is some nine hundred of your miles above the surface of your planet, which is as close as ships of this size are permitted to approach any planet with an appreciable atmosphere.

This statement was partially true, and partially false. We now know that seraphic transports, "Mother Ships," are seen prevalently at low altitudes. Again this was an element to mislead Fry into a false picture of the activity now going on.

I shall add one item that may help understand the magnitude of the fields that surround the celestial craft.

In the early 1960's a man in Texas came out of a building wearing polarized sunglasses. The day was bright and sunny. As he gazed into the sky he saw an object that was cavorting about. He observed bands of colored light extending outward from the edges of the object.

Sunlight is polarized by the atmosphere, and is the reason honey bees are able to determine the direction of their flight and their location with respect to the hive. Their eyes are sensitive to that polarization. Electromagnetic fields can cause rotation of polarized light as it passes through the fields. In this case the man's glasses served as a mechanism to show the rotation of the polarization as the light passed around the object. The strength of the fields necessary to produce several bands of colored light are beyond current scientific understanding, truly beyond our imagination, and again confirm the immensity of the power used by the celestial craft.

The Silver Spring object shows similar field strength to produce the highly distorted shape recorded on film. Perhaps the fields are not strictly electromagnetic.

PART THREE

REVELATION

CHAPTER THIRTY SEVEN

Seraphic Transports — Part I

Transport of Flesh and Blood

This is a slightly edited version of an Internet letter to Bud Kagan, an old time student of the *Urantia Papers*, dated July 16, 1997.

You and I are very nearly the same age. We come out of an era we both can recognize. I know my recent Internet postings on seraphic transports, and on mass evacuations of planets, has created considerable (psychic, emotional, religious, intellectual) disturbance for you. This has led you to announce to the Urantia Community that seraphic transports are spirit personalities, not mechanical vehicles, that they cannot transport flesh and blood, and that you wish fellow Urantians would describe their UFO experiences, perhaps because you wonder what it is all about, and perhaps because you are afraid to say more for fear you will insult your brothers and sisters.

One of the points I raised in my recent postings is that William Sadler, his family, Clyde Bedell, other Forum members, and other early pioneers associated with the publication of *The Urantia Book*, were of a mind-set which prevented them from accepting certain advanced or novel concepts. (Your personal difficulty, as a member of that conceptual milieu, demonstrates this very problem.) Therefore the *Papers* were designed to pass through personalities, like yourself, without serious compromise of content on the way to the outside world. As a consequence of this restriction on the style of the Revelation, many subjects are beclouded with seeming contradiction of statement. One of those is seraphic transports.

(William Sadler was the human agent for the *Urantia Papers*. Bud Kagan knew him personally. Clyde Bedell was a prominent member of the Forum, an organization created by Sadler for the purpose of early study of the Revelation, and for introducing it to the world. For details refer to my book, *The Birth of a Divine Revelation*, Moyer Publishing, Hanover, Pennsylvania, 2000.)

In my evaluation of the style of the Revelation I came to the conclusion that it was designed with statements scattered here and there that would permit minds to take off with private views of reality, while the significance of other statements would slip by them. They would build their religious reality around those conceptual nuggets.

As you now know from postings over the past few weeks, many individuals have had UFO experiences. In many cases those UFO experiences led to spiritual experiences. This has caused those individuals to divorce themselves from, or reduce their trust in, a social environment which denies the reality of UFOs, including governments, universities, scientific communities, and religious commu-

nities. This means that a social dichotomy has gradually developed between the traditional and conventional worlds, which you were born into, and the world of those who have come to recognize larger cosmic possibilities. Since there are no “leaders” or “authorities” in this new world many individuals bumble about, lost and confused, some grasping onto “new age” solutions, others exploring psychic phenomena, others joining UFO groups, and so on. This means that the spiritual, religious, or psychic framework of our social order has become undone. The secure worlds in which William Sadler and Clyde Bedell grew up are now gone. The very unwise leaders of our governments, ignorant of how these unfolding events would undermine social cohesiveness, and determined to maintain authority, then developed policies to mislead the public, or to sidetrack serious attention to these fundamental developments. The sad assassinations of John Kennedy, Bobby Kennedy, Martin Luther King, and other similar attempts at social control further contributed to cultural unraveling.

I hold the view that some of us are being made ready to go out into the world. I fully believe that we are members of a unique group of human beings, destined to help the world as it enters the most severe spiritual warfare this planet, or perhaps any planet, has ever seen. None of us know how the current view of our Great Revelation, introduced to the world in the framework of UFOs, channeling, and assorted other fringe activities, will influence receptivity. The present situation bodes no good. But we should prepare ourselves as best we can. This has been my aim in my recent Internet activities. We should divorce ourselves from conceptual frameworks that are no longer adequate to higher spiritual realities. This is where you and I disagree.

As part of this effort I shall now address your concern about spirit personalities who transport flesh and blood across space.

Your reference is on page 431.

The angels cannot transport combustion bodies — flesh and blood — such as you now have, but they can transport all others, from the lowest morontia to the higher spirit forms. They do not function in the event of natural death. When you finish your earthly career, your body remains on this planet. Your Thought Adjuster proceeds to the bosom of the Father, and these angels are not directly concerned in your subsequent personality reassembly on the identification mansion world. There your new body is a morontia form, one that can enseraphim. You “sow a mortal body” in the grave; you “reap a morontia form” on the mansion worlds.

This statement led you to believe that angels cannot transport flesh and blood. You regarded it as an absolute statement. Note the context. It is about resurrection on the mansion worlds, and that your earthly body is not transported there. You will receive a new morontia body.

But consider other passages.

UP582: Adams and Eves are semimaterial creatures and, as such, are not transportable by seraphim. They must undergo dematerialization on the system capital before they can be enseraphimed for transport to the world of assignment. The transport seraphim are able to effect such changes in the Material Sons and in other semimaterial beings as enable them to be enseraphimed and thus to be transported through space from one world or system to another. About three days of standard time are consumed in this transport preparation, and it requires the co-operation of a Life Carrier to restore such a dematerialized creature to normal existence upon arrival at the end of the seraphic-transport journey.

I do not know what it means to be semimaterial but there are material attributes to the Adams and Eves you should consider. I am sure Adam breathed oxygen, as we do. If Adam were cut with a knife I am sure he would bleed, as we do. Maybe purple blood. His sperm impregnated ordinary mortal women. The sperm of an ordinary mortal man impregnated Eve. They ate nuts and fruits and all that good stuff. I am sure they went to the bathroom, as we do. Except for their dual circulatory system they exhibited all of the physical or material characteristics of ordinary mortal creatures.

If I take the first sentence of the foregoing remark I would assume that the Adams and Eves are not transportable by seraphim. That is what it says. But if I rely only on that sentence I am taking it out of context; just as the remark on page 431 can be taken out of the context of the total revelation. However, Adam and Eve can be transported by transport seraphim if certain changes are effected in them.

What is to prevent me from inferring that all material creatures who breathe and bleed and eat and go to the bathroom can be transported by transport seraphim — if they have been properly prepared through “dematerialization?”

You objected to my analysis of the passage on page 582 based strictly on your initial belief that flesh and blood cannot be transported through space. But consider this remark:

UP582: If some physical catastrophe should doom the planetary residence of an evolving race, the Melchizedeks and the Life Carriers would install the technique of dematerialization for all survivors, and by seraphic transport these beings would be carried away to the new world prepared for their continuing existence.

Only individuals who are unfamiliar with the Revelation would deny these clear and unequivocal remarks. Furthermore, other statements about seraphic transport apply directly to us. Why did the Revelators style the Revelation in such manner unless it is intended especially for us? For example:

UP430: The process of being enseraphimed is not unlike the experience of death or sleep except that there is an automatic time element in the transit slumber. You are consciously unconscious during seraphic rest. But the Thought Adjuster is wholly and fully conscious, in fact, exceptionally efficient since you are unable to oppose, resist, or otherwise hinder creative and transforming work.

YOU are consciously unconscious, not some other entity or spirit being. Again this statement is a direct application to us. The example is of the Thought Adjuster, who is bestowed on human mortals, and not other types of beings, except through special dispensation. Clearly human beings are intended.

UP431: When enseraphimed, you go to sleep for a specified time, and you will awake at the designated moment. The length of a journey when in transit sleep is immaterial. You are not directly aware of the passing of time. It is as if you went to sleep on a transport vehicle in one city and, after resting in peaceful slumber all night, awakened in another and distant metropolis. You journeyed while you slumbered. And so you take flight through space, enseraphimed, while you rest — sleep. The transit sleep is induced by the liaison between the Adjusters and the seraphic transporters.

Again, this statement is directed to us mortals living on this planet. YOU go to sleep; YOU will awake; YOU are not directly aware; YOU journeyed. Why make such statements unless they have specific meaning for us earth mortals?

I will state explicitly why these remarks are made. Because there will be human mortals, from this world, who will be carried away on seraphic transports to another world, and who will experience an extraordinary grasp of cosmic insight from their experiences. During that transport the Thought Adjuster will perform creative and transforming work to prepare those human mortals for their experiences on that far-off world.

Obviously, the mortal mind organization must be preserved intact during transport; otherwise the Thought Adjuster could not perform his marvelous preparation work during transit, or be exceptionally efficient.

Perhaps, in some way, I can help the “144,000” to come to conscious awareness of these possibilities, and the existence of this Great Revelation. From my perspective, these remarks were intended directly for them. Therefore, I have great hope that they will accept the Revelation, at some critical point, and that it will be of service to them as part of the preparation for their service to God, and contribution to the programs of our Planetary Supervisors.

No Bud, it is foolhardy for you to maintain unconditionally that flesh and blood cannot be transported through space.

I shall now present another full paragraph from the Revelation because it pertains to still another transport possibility that has not been explored by Urantians, either in times past by Sadler and Bedell, nor by any one else to the present,

as far as I am aware. Unfortunately, this paragraph introduces another difficulty, that of space transport velocities. The velocities prescribed in the Revelation are unreal from the standpoint of space limitations.

UP433: These transit personalities are so organized that they can simultaneously utilize all three of the universally distributed lines of energy, each having a clear space velocity of 186,280 miles per second. These transporters are thus able to superimpose velocity of energy upon velocity of power until they attain an average speed on their long journeys varying anywhere from 555,000 to almost 559,000 of your miles per second of your time. The velocity is affected by the mass and proximity of neighboring matter and by the strength and direction of the near-by main circuits of universe power. There are numerous types of beings, similar to the seraphim, who are able to traverse space, and who also are able to transport other beings who have been properly prepared.

We know from Betty Andreasson, and others, that transport to distant places can take place in extremely short periods of time, even less than hours. Therefore, these statements present an extraordinary difficulty. It is my personal view that our Visitors can “jump” space and time, but this is not the place for such discussion.

The portion of this revelation I wish to emphasize is this:

There are numerous types of beings, similar to the seraphim, who are able to traverse space, and who also are able to transport other beings who have been properly prepared.

This revelation is completely open-ended. We do not know to what it refers. But it leaves the door open to the many sightings taking place in our skies today, and to the claims of several individuals who described their visits on board cylindrical space transports.

I shall continue this discussion in a communiqué to Les Rogers.

Ernest

CHAPTER THIRTY EIGHT

Seraphic Transports — PART II

Flying Objects — Today and With Moses

This is an edited version of an Internet letter to Les Rogers, dated July 18, 1997

In one of my recent communiqués I used the phrase “mechanical assistants” to offer a possible explanation for beings who show in the abduction reports. You brought my attention to a passage on pages UP324-325 on the “mechanical controllers.”

I had previously used the term “mechanical controllers” to refer to operators of seraphic transports described by Adamski. At that time I drew out parallels with the discussion on Planetary Transports, page 438. The possible differences between seraphic transport “operators,” “mechanical controllers,” and “mechanical assistants” creates some difficulty I shall discuss later.

In a recent letter to Doretta Wildes I showed that seraphic transports are used to take away the “salvable” population from a doomed planet. I provided arguments that dematerialization for flesh-and-blood beings must mean something other than complete disassembly of their physical structure. I also reviewed problems with the numbers of mortals who might be carried on one transport if an entire salvable population were to be evacuated from a planet.

Bud Kagan objected to the concept of flesh and blood being transported through space, and also to the idea that seraphic transports, supposedly spirit beings, would be regarded as mechanical vehicles. Refer to my letter to him dated July 17, 1997. In that letter I gave further reasons why the mortal physical structure is not disrupted during transport, on grounds that the Thought Adjuster can be extraordinarily efficient during seraphic slumber.

Since the “spirit” aspect of seraphic transports is more complex I shall also postpone discussion.

First, I want to review evidence from the planetary record. This will help us get a handle on the revelation of seraphic transports, and better understand the descriptions provided within *The Urantia Papers*. Please note once again I emphasize that the Revelation was designed to get past conservative twentieth-century minds. Had the Contact Commission and the Forum members been more educated and more receptive to celestial activities those presentations might have been styled differently. Bud Kagan’s negative response to *SERAPHIC TRANSPORTS - PART I* amply demonstrates this problem.

I shall proceed with examples of two reports from the 1950's and then one from 1400 BC, as documented in the Bible. This last example will show how seraphic transports were associated with angels in the ancient past. This example will also provide a foundation for showing the validity of the reports from George Adamski, a man who claimed he was given tours of both seraphic craft (flying disks) and seraphic transports.

Researchers have tabulated reports of objects in our skies going back millennia. Jacques Vallee, a well-known researcher, reported that in 966 AD . . . ***a luminous vertical cylinder was seen.*** This luminosity is common for many UFO reports and, in fact, is the main attraction to sightings at night. It may range from a bright blue color to a dull red or orange, depending upon the energy state of the object. Many modern daytime reports describe an envelope of mist, water vapor, or cloud around the objects.

The following account was published by Aime Michel in *Mysterieux Objets Celestes* (*Mysterious Celestial Objects*). The date of the event was September 14, 1954, the time approximately 5:00 PM in the southwest of France. The sky had low scudding clouds; it was windy. The witness was not identified.

It was about five in the afternoon. Emerging from the thick layer that looked like a storm coming up, we saw a sort of luminous blue-violet mist, of a regular shape something like a cigar or a carrot. Actually, the object came out of the layer of clouds in an almost horizontal position, slightly tilted toward the ground and pointing forward, like a submerging submarine. This luminous cloud appeared rigid. Whenever it moved, its movements had no connection with the movement of the clouds, and it moved all of a piece, as if it were actually some gigantic machine surrounded by mist. It came down rather fast from the ceiling of clouds to an altitude which we thought was perhaps a half-mile above us. Then it stopped, and the point rose quickly until the object was in a vertical position, where it became motionless. During this time the dark clouds went scudding across the sky, dimly lighted from underneath by the violet luminosity of the object. It was an extraordinary sight, and we watched it intently. All over the countryside other farmers had also dropped their tools and were staring up at the sky like us. All at once white smoke exactly like a vapor trail came from the lower end of the cloud. At first it pointed to the ground but finally rose up to describe around the vertical object an ascending spiral. While the rear of the trail was dissolving in the air and being carried off by the wind, the source of the trail went up to the very top of the vertical object and then started to come down again, turning in the other direction. Only then, after the smoke trail had vanished entirely, could we see the object that was sowing it: a little metallic disk, reflecting in its rapid movements flashes of light from the huge vertical object. The little disk then stopped turning around the luminous cloud and went down toward the ground again, this time moving away. For quite a few min-

utes we could see it flying low over the valley, darting here and there at great speed, sometimes speeding up, then stopping for a few seconds, then going on again, flying in every direction between villages that were four miles apart. Finally, when it was almost a mile from the vertical object it made a final dash toward it at headlong speed and disappeared like a shooting star into the lower part, where it had first come out. Perhaps a minute later the carrot leaned over as it began to move, accelerated and disappeared into the clouds in the distance. The whole thing lasted about half an hour.

Many such reports exist. Although I never observed one, I met individuals who had personally observed long cylindrical objects, variously described as “cigar-shaped,” “torpedo-shaped,” and so on. When I was on the technical staff at Comsat in 1968 a female co-worker described a similar object she saw about ten years earlier when she was employed at Johns Hopkins research laboratory in Laurel, Maryland.

You should note that the object in France was described as a “luminous” “blue-violet mist.” Importantly, the disk-shaped craft came from the cylindrical object and entered again. The cylindrical object assumed a vertical position before the disk emerged.

The following report was published in *Liberation Newspaper*, Paris, August 25, 1954. The date of the observation was two days earlier. The time was 1:00 AM in Vernon, France. The conditions were a clear sky with a quarter moon. The witness was Bernard Miserey, a businessman. The report states that Miserey had just returned home from a business meeting. He drove his car into his garage, and upon coming out saw a pale light illuminating the town, which had been dark moments before. Looking at the sky he saw a huge, motionless, silent, luminous mass, suspended above the bank of the river about three hundred yards away. He compared it to a gigantic cigar standing on end. In his words:

I had been watching this amazing spectacle for a couple of minutes when suddenly from the bottom of the cigar came an object like a horizontal disk, which dropped at first in free fall, then slowed, and suddenly swayed and dived horizontally across the river toward me, becoming very luminous. For a short time I could see the disk full-face. It was surrounded by a halo of brilliant light. A few minutes after it had disappeared behind me, going southwest at a prodigious speed, a similar object came from the cigar and went through the same maneuvers. A third object came, then a fourth. There was then a long interval, and finally a fifth disk detached itself from the cigar, which was still motionless. This last disk dropped much lower than the earlier ones, to the level of the new bridge, where it remained still for an instant, swaying slightly. At that time I could see very clearly its circular form and its red luminosity ù more intense at the center, fading at the edges ù and the glowing halo surrounding it. After a few seconds’ pause, it wobbled like

the first four, and took off like a flash toward the north, where it was lost in the distance as it gained altitude. During this time the luminosity of the cigar had faded, and the gigantic object, which may have been three hundred feet long, had sunk into darkness. The spectacle lasted about three-quarters of an hour.

This second report also shows disks coming forth from the vertical cylindrical object. It again describes the vertical object as luminous.

I shall now consider the report from the *Book of Exodus*, and the assistance a celestial object gave the people of Israel as they fled from the Egyptians.

Exod 13:21-22 And Yahweh went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night; the pillar of cloud by day and the pillar of fire by night did not depart from before the people.

The ancient Israelite people did not have cigars to compare against. Nor did they have torpedoes. Both are long cylindrical objects. But they did have pillars or columns. The biblical account thus describes a long cylindrical object which glowed with luminosity at night, and which was surrounded by a vapor or mist, a cloud during the day. It also seems to have stood on end, a pillar, as in modern reports.

You can clearly see from the account that the ancient object floated in the sky. Equally important, it was under intelligent control. Although it meandered about its motions were not random. And it had origins from places other than this planet. It was celestial. Since it thus far had not identified itself, we must consider it an Unidentified Flying Object.

There you go! UFO's in the Bible. Tell all those fundamentalists who believe the objects in our skies today are Satanic. Or tell all those Urantians who deny reality.

Now, that is what I call divine help. This strange cylindrical object not only guided the people in their flight from Egypt; it also guided them for the forty years of their travels through the wilderness. The several accounts of episodes in the Book of Exodus are fascinating, — if we have enough sense to get past the editorial sidetracks of the ancient writers, and their sermonizing.

Exod 14:19-20 Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night.

Here we are still in flight from Egypt. The Pharaoh had a strong desire to retain his extremely cheap labor. Not only was the labor cheap, the artistic abilities of those Hebrew slaves were outstanding. After all, they were a remnant of the submerged violet race.

UP514 - Moses (was) the emancipator of a remnant of the submerged violet race and the instigator of the revival of the worship of the Universal Father under the name of "The God of Israel."

(This information should be compared with my discussion of Hebrew red skin color in Chapter 8.)

The story in Exodus 14 recounts Moses waving his hand over the sea, which thereupon opens, and the Israelites walk dry shod. In the morning, as the Egyptians approach, Moses again waves his hand and the sea floods over them, whereupon the "angel of God" clogs their wheels in order that they not approach too closely. You can see how our ancestors would have latched onto this spectacle as demonstrating the power of God, but missing the point about the cylindrical UFO "angel of God."

If this flying object, visible to the eye, and identified as the "angel of God," were transporting intelligent beings it would be an angelic transport. Or may I say "seraphic transport?"

When the Egyptians approached too closely Yahweh, who was IN the Flying Object, looked down and took action to prevent the Egyptians from overtaking the Israelites, Exod 14:24.

And in the morning watch Yahweh in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians.

I do not believe God was IN the flying object. That would be impossible. But an intelligent being of some order was IN the object, and he was identified as the LORD — or Yahweh if we use the Hebrew word. Again, I do not believe it was Yahweh; I believe the old writers were trying to say that some intelligent being who represented Yahweh was IN the object.

Hence, the ancient account describes intelligent beings who were carried around while they were inside this angel. I feel fully justified in calling it a seraphic transport.

Various passages in Exodus make further reference to this flying object.

16:10 states that ***"the glory of Yahweh appeared IN the cloud."***

In 19:9 he tells Moses, ***"Lo, I am coming to you IN a thick cloud."***

In 19:3 Moses went up to God and ***"Yahweh called to him OUT OF the mountain."***

This is clarified somewhat in 19:16 where we are told the "thick cloud" was upon the mountain.

Again, in 20:21 Moses drew near to the thick darkness where God was.

24:15-18 offers further description of the “cloud” and the “mountain.”

Then, amazingly, in Exodus 24:9-11, a most unusual event takes place. Moses and his companions were called “up” where they saw the “God of Israel” and ate and drank with him! Or should I say “god of Israel?”

Exod 24:1-2 And he said to Moses, “Come up to the LORD, you and Aaron, Nadab, and Abi’hu, and seventy of the elders of Israel, and worship afar off. Moses alone shall come near to the LORD; but the others shall not come near, and the people shall not come up with him.”

We all know we cannot see God; he is a high spirit being. But the Israelites saw someone, inside this angel, inside a seraphic transport, a definite personality, they identified as “God.”

Before analyzing the details of the Exodus report of the visit of Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel with the “god of Israel,” I shall compare the Exodus account against Adamski.

Part of my purpose is to establish credentials for Adamski. His personal history and behavior made his reports utterly incredible. I also want to tie together pieces to provide a more complete picture of seraphic transports and the activities of our Visitors.

Exod 24:9-11 — Then Moses and Aaron, Nadab, and Abi’hu, and seventy of the elders of Israel went up, and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heavens for clearness. And he did not lay his hand on the chief men of the people of Israel. They beheld God, and ate and drank.

Note the following parallels:

1. Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel “went up.”
Adamski “went up.” *Our little craft glided toward the top of the mother ship, very much like an aircraft coming in to land on the deck of an aircraft carrier, ISS 43.*
2. The angel of the Lord was a pillar, cylindrical in shape.
Adamski’s mother ship was cylindrical in shape. *The spectacle of that gigantic cigar-shaped carrier ship hanging there motionless in the stratosphere will never dim in my memory, ISS 43.*
3. From Exodus: there was *under his feet, as it were, a pavement of sapphire stone.*
Adamski said the interior of the flying objects is made of a crystalline substance. *I looked up into the translucent dome, ISS 41.*
4. From Exodus: *as the very heavens for brightness.*
Adamski described the interior of the objects as lit by a “heavenly light” of unknown origins.

Within the craft there was not a single dark corner. I could not make out where the light was coming from. It seemed to permeate every cavity and corner with a soft pleasing glow. There is no way of describing that light exactly, ISS 39.

A soft, mysterious blue-white light filled (the room), and yet I saw no lighting fixtures, and nowhere any inequality in brightness, ISS 47.

As I looked around, I saw the familiar bluish-white diffused light, and the same kind of glassy translucent metal walls, ISS 89.

Lest anyone denigrate the holiness of these matters, each of you should reflect on the source of the mysterious light that fills the seraphic craft and transports.

UP47: Of all the divine attributes, his omnipotence, especially as it prevails in the material universe, is the best understood. Viewed as an unspiritual phenomenon, God is energy. This declaration of physical fact is predicated on the incomprehensible truth that the First Source and Center is the primal cause of the universal physical phenomena of all space. From this divine activity all physical energy and other material manifestations are derived. LIGHT, THAT IS, LIGHT WITHOUT HEAT, is another of the nonspiritual manifestations of the Deities. And there is still another form of nonspiritual energy which is virtually unknown on Urantia; it is as yet unrecognized.

UP143: On the seven sacred worlds of the Eternal Son there appear to take origin the impersonal energies of spirit luminosity. No personal being may sojourn on any of these seven shining realms. With spiritual glory they illuminate all Paradise and Havona, and they directionize pure spirit luminosity to the seven superuniverses. These brilliant spheres of the second circuit likewise emit their light (LIGHT WITHOUT HEAT) to Paradise and to the billion worlds of the seven-circuited central universe.

Other references to divine light are found in the Papers.

5. In Exodus the men “saw God.” *They saw the God of Israel.*

Adamski saw a “wise man.”

Now, as we sat around the table, all eyes turned to the older space man as he began to speak. Although it was only later that his stature on all planets was explained to me, it was impossible not to realize that I was in the presence of a greatly evolved being, and the attitude of all present clearly indicated that they, as well as I, felt very humble before him, ISS 63.

UP389: The Melchizedeks are the first to act in all emergencies of whatever nature on all worlds where will creatures dwell. They sometimes act as temporary custodians on wayward planets, serving as receivers of a defaulting planetary government. In a planetary crisis these Melchizedek Sons serve in many unique capacities. It is easily possible for such a Son to make himself visible to mortal beings, and sometimes one of this order has even incarnated in the likeness of mortal flesh. Seven times in Nebadon has a Melchizedek served on an evolutionary world in the similitude of mortal flesh, and on numerous occasions these Sons have appeared in the likeness of other orders of universe creatures. They are indeed the versatile and volunteer emergency ministers to all orders of universe intelligences and to all the worlds and systems of worlds.

Two elements enter into our evaluation of these reports. From this passage we know the Melchizedeks can easily make themselves visible to mortal beings. We also know Machiventa Melchizedek was appointed vicegerent Planetary Prince of Urantia, representing Christ Michael. Therefore, it seems safe to deduce that the ancient people of Israel regarded him as the “God of Israel.” It was their custom to regard celestial personalities as “gods.” This fact is evident from many Old Testament passages. Adamski felt very humble before this celestial personality. Therefore, I conclude that the visits on board the seraphic transports were with Melchizedek.

6. In Exodus Moses, Aaron, Nadab, Abihu and the elders of Israel ate and drank with their celestial host.

Adamski ate and drank with his celestial Visitors.

A banquet is in preparation . . . I saw that the large table on one side of the room had been set for service . . . After all were seated, the master rose and for several moments the room was filled with reverent stillness . . . , ISS 170, 171.

It may be one thing for the men of Israel to visit with this “God” in conversation; it is quite another to banquet with him. The same view applied to Adamski. Can you imagine the extent to which our celestial Visitors worked to prepare for these celestial banquets? Can you see how important Adamski was to provide his confirmation of that very old account? Can you recognize how he elevates our vision to the activities of the heavenly realms?

Ernest

CHAPTER THIRTY NINE

Seraphic Transports — PART III

Internal Operations

This is a slightly edited version of a letter to Les Rogers, dated July 21, 1997

I shall now discuss one of the most difficult passages within *The Urantia Papers*. A full quotation is necessary to demonstrate the peculiar manner in which this material was offered to us. As I have emphasized time and again, the Papers were styled to be taken to the world through the mid-western conservative minds of William Sadler, and his associates.

More importantly, these revelations were not to be exposed prematurely. Destiny had to unfold. Now that social circumstances are well solidified, revelation can come to fruition.

Please note that this communiqué is a rework and expansion of the contents of a letter I wrote to Martin Gardner dated March 26, 1993.

Here I shall consider the functional attributes of transport seraphim. I shall further postpone discussion of the spirit nature of transport seraphim and the “mechanical controllers.”

UP438: The Transporters.

The planetary transporters serve the individual worlds. The majority of enseraphimed beings brought to this planet are in transit; they merely stop over; they are in custody of their own special seraphic transporters; but there are a large number of such seraphim stationed on Urantia. These are the transport personalities operating from the local planets, as from Urantia to Jerusem.

Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual's mind.

The erroneous idea that angels possess wings is not wholly due to olden notions that they must have wings to fly through the air. Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels. In observing a transport seraphim being made ready to receive a pas-

senger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators — friction shields.

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits. To outward appearance the seraphim grows pointed at both extremities and becomes so enshrouded in a queer light of amber hue that very soon it is impossible to distinguish the enseraphimed personality. When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash. The mechanical controllers, two of them, next take their positions. By this time the transport seraphim has become an almost transparent, vibrating, torpedo-shaped outline of glistening luminosity. Now the transport dispatcher of the realm summons the auxiliary batteries of the living energy transmitters, usually one thousand in number; as he announces the destination of the transport, he reaches out and touches the near point of the seraphic carriage, which shoots forward with lightninglike speed, leaving a trail of celestial luminosity as far as the planetary atmospheric investment extends. In less than ten minutes the marvelous spectacle will be lost even to reinforced seraphic vision.

While planetary space reports are received at noon at the meridian of the designated spiritual headquarters, the transporters are dispatched from this same place at midnight. That is the most favorable time for departure and is the standard hour when not otherwise specified.

The Paper on *The Seraphic Hosts* is divided into nine sections, dealing with *Supreme Seraphim*, *Superior Seraphim*, *Supervisor Seraphim*, *Administrator Seraphim*, *Planetary Helpers*, *Transition Ministers*, *Seraphim of the Future*, *Seraphic Destiny*, and the *Corps of Seraphic Completion*. Sub-sections on *The Transporters* are found under the sections entitled *Superior*, *Supervisor*, and *Adminis-*

trator *Seraphim*, and *Planetary Helpers*. The *Transporters* are distinguished from other types of seraphic service, such as *The Recorders*, and *The Reserves*. Each level of administration has its own unique form of transporters. They are described in descending order of service, from the Local Universe, to the Constellations, Local Systems, and Planets.

As a parenthetical note, since the early 1970's many have observed objects in our skies which are not cylindrical or disk shapes. The Hudson valley of New York, and areas in New England were the location of such reports, describing them as triangular in shape. A number of years ago similar reports came out of Belgium, and caused quite a stir to their Air Force. A few weeks ago a similar large shape was witnessed over Phoenix, Arizona by hundreds of people.

We have no information on these triangular objects. They were not described by the Contactees, nor do any of the Abductee reports describe such objects, as far as I am aware. Perhaps they are of origin from higher universe levels. This possibility is open because of the existence of *Superior*, *Supervisor*, and *Administrator Seraphic Transports*. I focus here on the *Transporters* sub-section under the *Planetary Helpers*.

In order to bring some sense to this passage I shall begin with those items which are more obvious.

Item #1: . . . torpedo-shaped outline . . . To outward appearance the seraphim grows pointed at both extremities . . .

Whether it is a pillar, carrot, cigar, or torpedo, the designations all show a long cylindrical object. Here *The Urantia Papers* confirm the shape of Planetary seraphic transports, as I demonstrated from modern reports in my previous posting.

Item #2: . . . of glistening luminosity enshrouded in a queer light of amber hue . . .

Whether it is a pillar of fire, a chariot of fire, a luminous vertical cylinder, or a luminous mass, the designations all show an unusual exhibition of "glistening luminosity" associated with the celestial objects.

Item #3: . . . almost transparent . . .

One of the more fascinating elements of modern reports is the description by many observers of the ghost-like qualities of objects they see. Photographs exist of a transparent shape with nothing more than a peripheral ring visible to the human eye and to the camera, which became surrounded by a vapor cloud in successive frames. The gathering of water vapor around the objects to form a "cloud" is due to their high energy state. The emanation of energy fields causes water vapor in the surrounding air to condense. Numerous observers have reported how objects seem to fade from view before their very eyes.

The Urantia Papers repeatedly assert that many celestial realities exist just beyond the range of human vision.

UP436: The temple of records on a system capital is a unique structure, one third material, constructed of luminous metals and crystals; one third morontial, fabricated of the liaison of spiritual and material energy but beyond the range of mortal vision; and one third spiritual.

UP275: Divine executioners, being fourth creatures — quasi-material beings — are almost, but not quite, visible to the short-range vision of the mortal races.

UP502: These morontia and spirit domiciles are real. They would be invisible to your short-range vision, but they are very real and beautiful to us.

UP865: The 1,111 loyal secondary midwayers are engaged in important missions on earth. As compared with their primary associates, they are decidedly material. They exist just outside the range of mortal vision and possess sufficient latitude of adaptation to make, at will, physical contact with what humans call “material things.” These unique creatures have certain definite powers over the things of time and space, not excepting the beasts of the realm.

Before continuing with analysis of the technical details of the passage on *Planetary Transports* it may be helpful to look at its peculiar features. It was styled strangely.

If you examine the several paragraphs you will note that the second has nothing to do with seraphic transports. If this paragraph were deleted from the text, no information on transports would be lost. This paragraph deals with an entirely different matter, a reflective phenomenon that takes place in the human mind just prior to physical death, with visualization of a personal attending angel. This visualization is translated by the human mortal into terms he or she understands. If there is a tradition that angels have wings such individuals will identify the personal attending angel with those traditions. They describe their visualizations to loved ones and friends who are with them in their death hour. Hence we have ideas of pretty virgin girls flying around through the air with the aid of wings glued to their backs. Unfortunately, with modern medical techniques, the minds of dying people are so drugged they no longer make such visualizations. You can see that the passage had more significance for the people of Sadler’s generation, but few today offer testimony to this reflective phenomenon.

Fitting to these older attitudes about angels, *The Urantia Papers* repeatedly style phrases to suggest those traditional angelic pictures. For example, the passage uses the phrase *from the head to the foot of the angel*. Why not *head to the tail* if it grows pointed at both extremities? It is my thesis once again that this style served to sidetrack clear thinking about transports. William Sadler, Clyde Bedell, Bud Kagan, and others would not differentiate the elements of the passage be-

cause of the insertion of phrases on angels. They would generalize around the term *angels* without recognizing the technical purpose of the passage. To repeat, I believe the revelation was styled in this manner to inhibit understanding until this time of opening of the meaning.

Another possibility is that space transports — seraphic transports — could not too clearly be described in 1935; the text would have predicted the onset of the modern phenomenon that began about ten years later. It would have altered the Papers from revelation to sensation. Some of the respondents on these Internet communications continue to look upon these matters with eyes toward sensation, rather than a mind toward revelation. Those individuals need a corrective influence in their lives. That influence is shortly to come down upon us.

I shall now compare details with Adamski. His reports suggest they are mechanical vehicles. Presentations within *The Urantia Papers* refer to seraphic transports as living spirit personalities. The following details will highlight the two styles of presentation.

Item #4: When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash.

Adamski, page 56: **In this pilot room I could look up or out or down, in whatever direction I turned my head.**

Who is the “chief of transport?” One cannot be a “chief” unless there are others to be chief over, just as one cannot be a captain of a ship unless there are sailors to assist in the sailing. This, in turn, implies “operators” or “pilots” who guide the transport through its journey. It is this “chief” who inspects the carriage of life, not the transport seraphim itself. (Does an aircraft inspect itself or does the pilot do an inspection prior to flight?) This “chief” carries out routine tests, just as the pilot of an aircraft goes through a check list prior to flight. He then announces that the traveler is properly enseraphimed, (enclosed within the transport and ready for flight), that the energies are adjusted, (in our notions the rockets are ready for release), that the transport seraphim (note angel again) is insulated, (all the hatches are closed), and that “everything” is in readiness for departure.

Who does this “chief” announce this information to? Ghosts? Or other intelligent beings who also are involved in control of the transport? What does “everything” mean? The implication is a complex of operational elements.

Item #5: The mechanical controllers, two of them, next take their positions.

Adamski, page 56: **Then both pilots took their places in small seats on both sides of the room.**

Adamski described the operational deck in the nose of the transport as a room that contained manifold displays covering walls, in graphical presentation, which provided information to the operators, but which he did not understand.

The “mechanical controllers” are one of more difficult items within these descriptions. Adamski’s account suggests human beings. Discussion within *The Urantia Papers* suggest more automatic controllers, perhaps robots, but even that suggestion does not capture the imagery invoked.

Note the numbers. *The Urantia Papers* state two “mechanical controllers” are required; Adamski described two “pilots.” Pilots could be labeled as “mechanical controllers.” The phrase is awkward but apt. Pilots are mechanical controllers.

Item #6: The chief of transport . . . reaches out and touches the near point of the seraphic carriage . . .

Adamski, page 56, in preparation for departure of the transport: . . . **the young man reached out and touched a button . . .**

Thus it appears that this “young man” was the chief of transport. Compare the identity in phrasing: “reaches out and touches” with “reached out and touched.” I do not know what the near point of the seraphic carriage is, but obviously the seraphim does not reach out and touch itself. Perhaps the “near point” is wherever the “chief” happens to be standing, or perhaps it is from his control seat.

Item #7: And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits.

Adamski, page 54: **Instead of being artificially propelled, as are your planes, ours travel on THE CURRENTS OF SPACE.**

The emphasis is Adamski’s. Note once again the parallel phrases. *The Urantia Papers* say it is the energy currents of the universe circuits; Adamski said it is *the currents of space*.

Item #8: In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators — friction shields.

Adamski, page 59: **The ship itself is utilizing the power of nature — ‘electromagnetic,’ I think you would call it — and has excess power at all times. Some of this excess is dissipated through its skin out into space for a certain distance, sometimes only a short way, although at times its influence extends for several miles outward. This acts as a shield against any particles, or ‘space debris,’ as you on Earth term it, repelling such things by this constantly radiating force. He went on to explain that all bodies in space are negative to space and are actually moving in a sea of electromagnetic force. Therefore, a negative radiation repels all negative bodies while at the same time it prevents the ship from heating through friction.**

Yet again we have identity in phrasing and explanation. *Energy insulators — friction shields* compare with *prevent the ship from heating through friction*.

For the unbelieving skeptic, this man Adamski must have had a copy of *The Urantia Papers* in his hand when he wrote his space story. Otherwise how could he have produced so many parallels, with use of identical words? If we were to take Martin Gardner’s proposition that Wilfred Kellogg channeled or William Sadler “edited” the Papers, how could either man have predicted, through sheer invention, what Adamski would say some twenty years before Adamski published? Was Adamski part of the Chicago Group? Did he have access to *The Urantia Papers* while Sadler was making everyone sign for them and restricting reading to the premises at 533 Diversey Parkway? No member of the Forum ever heard of Adamski, nor did any member of the Sadler family, nor did Harold Sherman in his attack on Sadler and the revelation. In fact, no human mortal recognized the parallels between the Urantia Revelation and Adamski until I made my analysis known.

If seraphic transports truly exist, and if Adamski truly was given a tour on board them, we then have a simple explanation. These striking parallels are simply too incredible as human inventions.

But to continue with the comparisons:

Item#9:

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

I do not believe I ever met a student who was not confused by these statements. The paragraph on visualizations by human mortals near death is combined by unthinking minds with this paragraph on celestial beings who are enseraphimed for transfer from one world to another. They are misled once again by *the sleeping personality skillfully deposited directly on top of the transport angel*. Any serious student of *The Urantia Papers* knows that human mortals have clay bodies which return to the material chemicals of this earth. Should judgment be against them at the resurrection roll calls they would not be reassembled on the mansion worlds. Upon death human mortals are not carried from this terrestrial sphere to a mansion world by seraphic transports. Therefore, this presentation on *sleeping personalities* and *enseraphimed beings* is a different subject unrelated to human death and transport. But the authors combined elements to mislead us. I personally cannot believe they would have confused these presentations unless they wanted to obscure details, to prevent us from anticipating events and descriptions that were about to unfold within a few short years.

Consider Adamski once again:

Item #9:

Our little craft glided down toward the top of the mother ship, very much like an aircraft coming in to land on the deck of an aircraft carrier. As I watched, a curved hatch or opening appeared, reminding me of a great gaping whale. . . . As we touched down, the Scout (disk) moved forward into the hatch, tilting downward as it began its journey into the interior of the mighty ship. . . . We traveled on down at not too steep an angle, the flange of the Scout running on two rails slowly and smoothly. . . . (The pilot) had complete control over this . . . I saw a man standing outside on a platform . . . (who) was holding something that looked like a metal clamp attached to a cable . . .

Further confusion is introduced by the awkward phrase: *officiating seraphic assistants*. Who are they? We see from the detailed similarities between Adamski and *The Urantia Papers* that transport seraphim have *two mechanical controllers*, two pilots, and that the *chief of transport* is also another being, who looked to Adamski like a young man. Would the *officiating seraphic assistants* also not be other beings who *attend* the angel? Adamski said (the pilot) had complete control over descent of the disk craft into the transport (mother ship). Also . . . *I saw a man standing outside on a platform . . . (who) was holding something that looked like a metal clamp attached to a cable . . .* They would be the *officiating seraphic assistants*.

Item #10: *The Urantia Papers* say, . . . **while the energy shields are wide open.**

Adamski said, **As I watched, a curved hatch or opening appeared, reminding me of a great gaping whale. . . .**

Item #11: *The Urantia Papers* say **the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel.**

Adamski said, **As we touched down, the Scout moved forward into the hatch, tilting downward as it began its journey into the interior of the mighty ship. . . . We traveled on down at not too steep an angle, the flange of the Scout running on two rails slowly and smoothly.**

Since *The Urantia Papers* refer to seraphic transports as living spirit beings is it possible that the *sleeping personality* skillfully deposited directly on top of the transport angel is a disk that has entered the hanger deck and has been de-energized? Is it also a seraphic personality?

If we go back to those descriptions from France we see how human observers reported disk objects suddenly *make a final dash toward the vertical object and disappear like a shooting star into the lower part*. Of course *The Urantia Papers* may have styled all of this to bring us to realize that we should give respect to God's creation, whether it is human beings, celestial personalities, or seraphic transports. When the book of Exodus refers to the *Angel of God* it is merely following the notion that *the angel* was part of the seraphic host, those daughters of the Infinite Spirit who serve in space and time. We truly are confused among the various orders. *Seraphic* is a generic term, not a specific designation, to classify all service that originates in the Infinite Spirit. Once again *The Urantia Papers* uplift us conceptually — if we are receptive to such religious instruction.

This may be as close as we are going to get to resolving these mysteries, unless we are personally taken on board. But it is obvious that between *The Urantia Papers* and Adamski we are gaining new and unprecedented insights into celestial activities. Our conceptual framework is greatly expanded.

Can you understand how *The Urantia Papers* and Adamski complement and support one another on specific details? Can you see how such concepts are completely outside the imagination range of William Sadler, or Clyde Bedell, or Bud Kagan? Can you understand why revelation is revelation, that it provides insight and understanding not available any other way? Can you recognize how this material, this revelation, is utterly beyond the capacity of Chicago minds of 1925, 1935, 1945 or 1955?

Typical of Chicago attitudes is a letter I received from Tom Kendall, then Vice President of the Urantia Foundation, dated Sept. 29, 1970. I had sent him a copy of my book on UFOs. He responded with: . . . *we find no mention of UFOs or other such phenomena in The Urantia Papers and so must consider such a connection invalid.*

He was reflecting the common attitude at 533 Diversey Parkway.

In a return reply dated Oct. 6, 1970 I offered a fictitious scenario.

If a seraphic transport from Jerusem should settle down out here in the cow pasture next to my house, as one did some 34,000 years ago when Adam and Eve arrived (UB p. 828), and if the personnel on board that transport should take my children to await a more settled planetary age, as they did the children of Adam and Eve some 34,000 years ago, (UB p. 844), and if that transport should then take off again for Jerusem — I cannot help but wonder what hubbub it would create here in Frederick County. I can see it plainly; the neighbors come running in extreme excitement, great agitation:

“Did you see that thing flying through the air?”

I would reply in all innocence, “What thing?”

“That . . . that . . . that object!”

“What object do you mean?”

“That strange object we saw land and take off again from your cow pasture.”

I would ask again, in all innocence, “What did it look like?”

“It was very strange. I don’t know.”

“Was it an airplane?”

“No.”

“Was it a helicopter?”

“No.”

“Well, can you describe it?”

“I never saw anything like it; it isn’t anything I ever heard about.”

Then I would say, “You mean you saw an object, flying through the air, and you cannot identify it?”

“Yes.”

“Well, sir, then you must have seen an unidentified flying object.”

I would then tell them that the people at the Urantia Foundation told me such things are not UFOs, and that he should not quote me.

Do you see what is happening? We are being given revelations. We are being given information to help us understand what is unfolding around our world today. We can use it to help us in our decisions, or we can reject it. We can accept that an unexplained policy exists to permit us to make up our own minds, or we can reject it as irrational. How we chose will depend upon us.

The great difficulty is that our traditional notions of religion do not incorporate transport vehicles that can carry flesh and blood, and that are related in some manner with the Kingdom of Heaven. How could William Sadler, with his Seventh Day Adventist background and conventional mid-west orientations, reach into the meaning of such unbelievable concoctions? Note Bud Kagan’s response to these communiqués!

Behind all this informational detail are conceptual structures of unprecedented novelty. They derive from *The Urantia Papers*. They provide the most startling array of concepts ever to encompass such a vast body of accumulated evidence.

And this is the great secret of *The Urantia Papers*. They provide a framework, a conceptual structure, in which we can understand the ancient *Book of Enoch*, the biblical accounts, Adamski's report, Betty Andreasson's report, and the many observations in our skies today. They tie it all together.

They are doing what I first mentioned: they are sorting and censoring the religions of evolution, those religions which began from some unusual event and then devolved into a routine acceptable to poor and lonely isolated man.

The power of *The Urantia Papers* is not in their scientific statements, which are so easily disqualified. The power is not in their historical accounts that can be so vociferously debated. The power is in their conceptual structure, in ability to sort out the essential elements of inherited religious knowledge and their censorship of the foolishness of our *normal* (angel) concepts. They get rid of myth and secular orientations to bring us back to a reality that derives from the heavenly worlds and from God.

I personally found a vehicle that puts a rationale into the evidence of my senses, my education, and my experiences, as no other vehicle has ever done. I no longer must reject evidence because it does not fit within a primitive Weltanschauung, a simplistic world view, a tiny shuttered scientific house. I now have a large framework that permits me to arrive at insights into the mass of confusing events unfolding before our eyes. And it does all this underneath the awesome might of a God who is in control of his universe. I not only found an explanation for all this disharmonious information; I found life meaning and value.

If, as C. S. Lewis said, the long isolation of our planet is coming to an end, and if superior intelligence is truly active in the universe, and if, by chance, they should begin to make themselves known, preparing us for a greater day, then would it not be merciful for God to provide some explanation of what he is doing? That is the true test of revelation: its ability to synthesize and correlate a mass of confusing experiences and new and extraordinary events transpiring before our eyes. That is the true test of its timing of release to the world.

The Urantia Papers had tremendous impact and influence in my personal life. I have insights into what UFOs truly are, and their purpose, and why they reveal themselves only to individuals privately, and why they act so surreptitiously. I understand the purpose behind planetary judgments, and ancient prophecies, and eugenic programs, and why God held everything in reserve. I came to understand these things because I have a deep and sincere devotion to my Creator. I am a human being; I have major personal faults; I carry the limitations of human creature. I see so much *as through a glass, darkly* but now so much more, clearly. And all of this because I was willing to accept a divine revelation for what it truly is.

I learned that there are material appearances and there are spiritual realities. Science is a study of transient phenomena, an investigation into the material appearances of God. And we, in our great immaturity, took those appearances,

manipulated them, and brought unspeakable terror to mankind. That is the consequence of believing there is no God, and that he does not actively work in his creation.

Religious revelation is a reality — a tool for bringing sense back into creation.

I have no ego to sustain through publication fame. I am devoted to service, not to gain. I have a deep and moving desire to tell my fellow human creatures those things God showed me. That urge derives from my concern for my fellows, and my hope for their eternal survival. I do not chase fads, I do not chase intellectual excitements, and I do not chase new-age sensations. There are too many serious problems facing us to afford such immature self-entertainments.

To reduce the length of this communiqué I shall continue discussion on “mechanical controllers” and non-material personalities in Part IV.

Ernest

CHAPTER FORTY

Seraphic Transports — Part IV

Visits with God

This is a slightly edited version of an Internet letter to Les Rogers dated July 25, 1997

I left two issues unresolved in my previous postings:

1. Can we resolve the difference between the seemingly mechanical aspects of seraphic transports and their characterization as spirit personalities?
2. What other information do we have on the mechanical controllers?

UP146: The secrets of Seraphington involve a threefold mystery, only one of which I may mention — the mystery of seraphic transport. The ability of various orders of seraphim and allied spirit beings to envelop within their spirit forms all orders of nonmaterial personalities and to carry them away on lengthy interplanetary journeys, is a secret locked up in the sacred sectors of Seraphington. The transport seraphim comprehend this mystery, but they do not communicate it to the rest of us, or perhaps they cannot.

Are the objects in our skies today truly intelligent spirit beings, independent of their operators? Why are operators required if they are independent? The last remark shows that they do not communicate their secret, or perhaps cannot. Does their lack of communication mean they are mechanical, without thought? How do they submit themselves to control by other beings? Who created the control devices, displays, rooms, and passages described by so many contactees and abductees within such living spirit beings? How do they make themselves visible to specific human mortals and not to others? Indeed, there is mystery here we cannot penetrate.

With detailed discussion in the previous postings you should now have an understanding that flesh and blood creatures can be transported through space, provided they are dematerialized. Upon dematerialization do they become non-material personalities? I must conclude they do; otherwise these statements do not appear to make sense from what little we know of space transport.

Importantly, the transport seraphim have spirit forms. We are permitted to see them only when they are made visible to us. But they are real, and human mortals other than Adamski have witnessed to their reality.

Is it so difficult to understand that seraphic transports are true spirit personalities, in spite of their nuts and bolts attributes? Do not all personalities in the universe take on material, morontia, or spiritual habiliments? Because we human

mortals acquired our material habiliments through natural birth does that make those habiliments any less strange as vehicles for expression of our personalities and our wills? Is not the real being in personality, mind, and soul that just happens to inhabit a mortal frame? Is not the mortal frame merely a transient vehicle for personality and mind expression? As the popular saying goes, we are not material creatures inhabited by spirit; we are spirit beings inhabiting a material body.

If the first father and mother Adam and Eve were created, without birth, did that make their semimaterial habiliments less authentic? Their personality and mind expression are in bodies with physical and semimaterial attributes. In this case they did not appear through natural process; God created them directly. If God can create semimaterial bodies directly with personality and mind, can he create morontia forms directly with personality and mind?

If transport seraphim have morontia habiliments created for their particular function in the universe does that make those habiliments any less valid for their personality expression? If it is their will to submit to the control of other personalities or beings for service in the universe does that submission deprive them of personality reality? If the disk craft, with their amazing properties, are also created morontia personality forms, does that deprive those personalities of service to the universe? When they approach a “mother ship” and become quiescent, when they go to “sleep,” does that mean they are no longer personalities in that particular habilitment? If I go to sleep at night have I lost my personality?

If I have eyes and ears and a head and arms and legs and toes as part of my created personality expression does that mean that seraphic transports cannot have displays, transparent walls, hallways, control apparatus, and divine light as part of their personality expression? Because we equate the properties of living spirit entities with our mechanical notions does that make them mechanical? Or is the problem in our limited human perception? Can God imbue a “mechanical” morontia design with personality?

If we answer yes we can come to better grips with other statements in The Urantia Papers.

UP433: The fifth group of supervisor seraphim operate as personality transporters, carrying beings to and from the headquarters of the constellations. Such transport seraphim, while in flight from one sphere to another, are fully conscious of their velocity, direction, and astro-nomic whereabouts. They are not traversing space as would an inanimate projectile. They may pass near one another during space flight without the least danger of collision. They are fully able to vary speed of progression and to alter direction of flight, even to change destinations if their directors should so instruct them at any space junction of the universe intelligence circuits.

Once again you can see that these transport seraphim have “directors.” They are not inanimate projectiles. They are subject to the will of other personalities.

Problems From Adamski

I shall now discuss one of the problems Adamski set for us.

Flesh and blood cannot be transported except when dematerialized. Adamski described pilots who appeared entirely human. His operator seats were in the nose of the transport, unprotected from the energies of space travel. This is an obvious contradiction.

Several possibilities exist:

1. His visits were designed to show the operational functions of the transport, but not the actual beings that perform those functions. Human mortals from other worlds were used for this instruction, perhaps because the notion of intelligent control by machines would have been beyond Adamski's credence.

For those who would deny this possibility I refer you to the New Testament book of Hebrews 13:2 — *Do not neglect to show hospitality to strangers, for thereby some have entertained angels unaware.* We cannot entertain celestial Visitors unaware unless they look, act, talk, walk, breathe, and do everything else like us. Or refer to Genesis 19. Lot entertained two angels who ate, walked, talked, breathed, had feet to be washed, and slept like ordinary mortals.

2. Adamski saw other entities which were not human but which he described as human in order to make his report palatable. He saw Mechanical Controllers, the Androids, but shied away from identifying them as such.

While this possibility exists I for one opt against it. I believe he reported what he saw.

3. He was under mental influence, which caused him to believe he was seeing, mortal like beings, but actually was not.

This last possibility is denied by the fact of the banquet he shared on board the transport. An illusion would not have been carried to such extreme. The report of Moses and the seventy elders from Exodus also denies illusion. Therefore, the presence of actual mortals from other worlds is probable. This conclusion is supported by Heb 13:2 and Gen 19. But the conclusion suggests they were brought here exclusively for these extraordinary exercises. In other words, our universe administration went to great lengths to provide these fascinating revelations. The mortals from other worlds who participated in these exercises were brought here by dematerialization. This process was not explained to either Moses or Adamski.

I believe it is important to understand the extent to which our planetary supervisors have gone to provide revelations. I personally feel that Adamski was selected and used because of his limits. Certain human mortals throughout history have been used for revelation process, each according to their abilities. The author of the ancient *Book of Enoch* was used. Betty Andreasson was used. John the Revelator was used. The apostle Paul was used. Those of us who are chosen for service to God are all used in one form or another.

Always keep in mind that this planet is the special ward of our Creator. He can do with it as he pleases. And he can allocate universe resources to programs of revelation according to his desire and his will. If he wishes to reach down and “use” a human mortal as part of that process would we deny him the right to do so? Or he may “use” an Android if he so wishes.

The exercises with Moses and Adamski would not have been performed if Jesus-Michael had thought they would be fruitless. He certainly must have expected fruition at some point in time. The fact that these revelations are now coming to our awareness strongly suggests that their usefulness was expected at a time of great planetary crisis.

My discussion has amply demonstrated how human beings have sometimes been permitted to observe seraphim being prepared for transport service — transport seraphim, not personal guardian seraphim. In the case of Moses and the people of Israel this permission extended over a period of forty years. In our day and age this permission lasts mostly for only a few moments. The witnesses in France observed operation of the transports for perhaps a half-hour. Adamski observed them in a unique position from space, but only for the duration of his visits on board. Revelations are limited, and limited according to the purpose of our Creator.

The Mechanical Controllers

I shall now go on to the problem of the mechanical controllers.

UP325: These are the exceedingly versatile and mobile assistants of the associate power directors. Trillions upon trillions of them are commissioned in Ensa, your minor sector. These beings are called mechanical controllers because they are so completely dominated by their superiors, so fully subservient to the will of the associate power directors. Nevertheless they are, themselves, very intelligent, and their work, though mechanical and matter-of-fact in nature, is skillfully performed.

From the statements I conclude that they do not possess personality but are highly intelligent beings. They are designed especially for their functions. They are mechanical because they are so completely dominated by their superiors. If we take this definition of mechanical — as an attribute — we have a difference from my assumption as merely controllers of mechanical devices. This view is in keeping with the seraphic transports as living personalities. The mechanical controllers can perform intricate tasks with skill. Those tasks might include piloting seraphic transports. They need not be dematerialized, since they are not flesh and blood. Also, similar type beings conduct abductions and examinations. We then would have an explanation for the grays that have raised so much emotional reaction around the world. The important point here is that revelation has offered us CONCEPTS that permit us to place the grays into a sensible framework. We

can now handle information beyond the superstitions of the abduction researchers. The grays, the Androids, are the Mechanical Controllers revealed in the *Urantia Papers*.

On the other hand, further description of mechanical controllers exceeds the concepts of them as discrete grays doing purely mechanical tasks.

UP326: Of all the Master Physical Controllers assigned to the inhabited worlds, the mechanical controllers are by far the most powerful. Possessing the living endowment of antigravity in excess of all other beings, each controller has a gravity resistance equaled only by enormous spheres revolving at tremendous velocity. Ten of these controllers are now stationed on Urantia, and one of their most important planetary activities is to facilitate the departure of seraphic transports. In so functioning, all ten of the mechanical controllers act in unison while a battery of one thousand energy transmitters provides the initial momentum for the seraphic departure.

UP326: The mechanical controllers are competent to directionize the flow of energy and to facilitate its concentration into the specialized currents or circuits. These mighty beings have much to do with the segregation, directionization, and intensification of the physical energies and with the equalization of the pressures of the interplanetary circuits. They are expert in the manipulation of twenty-one of the thirty physical energies of space, constituting the power charge of a superuniverse. They are also able to accomplish much towards the management and control of six of the nine more subtle forms of physical energy. By placing these controllers in proper technical relationship to each other and to certain of the power centers, the associate power directors are enabled to effect unbelievable changes in power adjustment and energy control.

I, for one, have not the foggiest notion what these statements are all about. If the mechanical controllers, two of them, take their positions to pilot a seraphic transport through its interplanetary journey, and if there are only ten stationed here on Urantia, someone or something is going to be very busy. Furthermore, if Adamski's descriptions reflect reality, these mechanical controllers, two of them, leave with each transport. Hence, only five transports would be able to travel at one time. Then who or what is directionizing the flow of energy into the specialized currents or circuits? Do different types of mechanical controllers exist, one type as described in these paragraphs, and another type that pilot the seraphic transports? Why did the Revelators even bother to include it in the Revelation? What good is revelation that has no understanding or practical usefulness? Perhaps future generations will be able to make sense of it. I opt for the belief that difference types of mechanical controllers serve different purposes, but these difference are not distinguished except in functional descriptions.

Obviously, these matters are over-revealed in some respects and under-revealed in others. Perhaps we are to be impressed with the manifold and complex operations of universe travel and forces. Deep mysteries remain.

In these analyses we depend heavily on Adamski. He is the only source which described in detail aspects of seraphic transports. But he never went beyond the confines of the earth stratosphere. Perhaps this is why human mortals from other planets could pretend to operate the seraphic transports during his visits — they did not actually travel beyond the stratosphere.

Visits With God

Other witness of interplanetary space transport of human earth mortals has been preserved in our planetary record. I shall now discuss those reports to show that, indeed, individuals from this world have traveled to other places in the universe.

I am aware of four individuals who report visiting with the Creator. They are the ancient prophet Isaiah, a Seneca Indian chief named Hactinondon, the ancient writer of the *Book of Enoch*, and Betty Andreasson.

The Prophet Isaiah

Isa 6:1-5 — In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.' And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"

We should keep in mind the limits of vocabulary to a man living 700 BC. He would naturally substitute familiar images for scenes that went beyond his experience realm. I believe this report is more than presentation of a vision. His words suggest he was actually present in that temple and before that awesome throne. He said he saw the King, Yahweh of hosts. The seraphim were there.

Isaiah mentions wings. Were they transport seraphim?

I do not know why he described smoke. I know the Hebrew word is used to denote someone who is extremely angry, *on a smoke*. It may denote attributes of the surroundings or habiliments of Yahweh. See below.

A Seneca Indian Chief

Although this report is obscured by lack of detail, other accounts are more descriptive. In the "*Myths of the Cherokee*," published by the United States Government Printing Office in 1900, as part of the *Nineteenth Annual Report of the Bureau of American Ethnology*(MC), the story is given of a Seneca chief named Hatcinondon. He was caught in a battle with the Cherokee. They chased him into a canebrake that they then set on fire to force him out. He ran to a neighboring brake where he lay down and fell asleep because he was so tired. After both canebrakes burned the Cherokee could not find Hatcinondon's body in the ashes.

At night, while he was still asleep, two men came and took him by the arm, saying, "We have come for you. Somebody has sent for you." They took him a long way, above the sky vault, until they came to a house. Then they said, "this is where the man lives who sent for you." He looked, but could see no door. Then a voice from inside said, "Come in," and something like a door opened of itself. He went in and there sat Hawennio, the Thunder god.

Hawennio said, "I have sent for you and you are here. Are you hungry?" Hatcinondon thought, "That's a strange way to talk; that's not the way I do — I give food." The Thunder knew his thoughts, so he laughed and said, "I said that only in fun." He rose and brought half a cake of bread, half a wild apple, and half a pigeon. Hatcinondon said, "This is very little to fill me," but the Thunder replied, "If you eat that , there is more." He began eating, but, as he ate, everything became whole again, so that he was not able to finish it.

While he was sitting he heard some one running outside and directly the door was thrown open and the Sun came in, so bright that Hatcinondon had to hold his head down. The two beings talked together, but the Seneca could not understand a word, and soon the visitor went out again. Then the Thunder said, "That is the one you call the Sun, who watches the world below. It is night down there now, and he is hurrying east. He says there has just been a battle. I love both the Seneca and the Cherokee, and when you get back to your warriors you must tell them to stop fighting and go home." Again he brought food, half of each kind, and when Hatcinondon had eaten the Thunder said, "Now my messengers will take you to your place."

The door opened again of itself, and Hatcinondon followed the two Sky People until they brought him to the place where he had slept, and there left him . . .

This is a most fascinating account. It has several elements that show unique information.

1. Intertwined in the details are Indian interpretations according to their customs.
 - a. The manner of food being offered before dialogue.
 - b. The courtesy of asking if he was hungry.
 - c. The sound of someone running outside, as would be heard in an earthly Indian setting.
 - d. The interpretation of the brilliant being as the Sun.
 - e. The belief that this Sun had to be busy about his place in the cycle of night and day.
2. He is taken by two “men” above the sky vault. In other words, he traveled through space. Note two “men” for Betty Andreasson.
3. He was taken to a “house.” If we follow other reports we will recognize that this was no ordinary house, but the residence of the Creator. Again, this shows the primitive concept notions of the Seneca and Cherokee.
4. The “man” who welcomed him would be the Creator. Again the Indians reduced this to their conceptual limits.
5. The “man’s” name was Hawennio. This name is common across North American Indian tribes and is elsewhere known as Hawaneyu. It was their name for the Creator. Hawaneyu is a combination of two forms, *hawa* and *neyu*. *Hawa* was an ancient Semitic word, still retained in Hebrew, which means “to form” or “to mold.” Refer to Halkin’s *201 Hebrew Words*, published by Barron’s Educational Series, 1970(HW). *Hawa* as the name for the Creator was not limited to the North American Indians; it was used universally across the planet in very ancient times. *Hawa* was also used prevalently in those ancient days as a name for places. It is found yet today in such widely separated regions as *Hawa*, Syria and *Hawa*, Mongolia. It is also found in *Awah* Island, Kuwait, *Awa*, Ethiopia, and *Awa*, Okinawa. (No, the *awa* ending of Okinawa is not an accident.) It is related to such names as Havana, Cuba, Tijuana, Mexico, both inflectional variations of *Hawa*. And so on. The Hebrew Yahweh is the same word in another inflected form. Yahweh is the future tense; it means *he will form* or *he will mold*. The difference in tense emphasizes the past action of the Creator versus his future action. He will create a new world.
6. The scene about the “Sun” entering is another indication of the Indian method of dealing with a being in brilliant white light. The Thunder god would be the Creator, but the story has been styled to make it more palatable to Indian minds.
7. He shows his humility in the presence of this mighty being by bowing his head. It is not that he had to hold his head down merely because of the brightness of the being, but because of his great awe.
8. The purpose of the visit ostensibly is to get Hacinondon to stop warfare among the Indian tribes. Although this is an admirable admonition, it seems trivial to such an exercise, with the Creator surely knowing that the Indians will continue to fight one another. Perhaps there were other purposes to the visit which were not preserved in the Indian record.

9. Hawennio knew his thoughts. This power is reported widely in the Contactee and Abductee reports.

10. The multiplying of the food reminds us of Matthew 15.

11. I come now to one of the most stunning items in the account. No one in historical times knew what is meant by *something like a door opened of itself*. Or *The door opened again of itself*. I was deeply impressed by this item; it could not have been invented by the Indians, and shows only in modern UFO reports. The Indian account had to be real, although highly distorted.

Only through study of the modern reports did I come to realization of this remarkable nugget preserved in the American Indian folk stories. Not only did the modern reports confirm the reality of that nugget, they also supported one another in revelation of the unusual properties of transport personalities.

The Ancient Prophet Enoch

I shall now go on to the account in the ancient *Book of Enoch*; it is more explicit about a visit with the Creator. I quote here from the 1913 Oxford edition translated by R. H. Charles(BOE). The passage is in I Enoch 14:8-25.

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly, and lifted me upward, and bore me into heaven.

And I went in till I drew nigh to a wall that is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals; and the walls of the house were like a tessellated floor made of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and the heaven was clear as water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein. Fear covered me, and trembling got hold of me.

As I quaked and trembled, I fell upon my face. And I beheld a vision. And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendor and magnificence and extent that I cannot fully describe to you its splendor and its extent. And its floor was made of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.

As I looked I saw therein a lofty throne. Its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from beneath the throne came streams of flaming fire so that I could not look thereon.

And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face for reason of the magnificence and glory, and no flesh could behold Him.

The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh to Him. Ten thousand times ten thousand stood before Him, yet he needed no counselor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him.

Until then I had been prostrate on my face, trembling. And the Lord called to me with His own mouth, and said to me, "Come hither, Enoch, and hear my word." And one of the holy ones came to me and waked me. He made me rise up and approach the door, and I bowed my face downward.

1. Hatcinondon was lifted into the vault of heaven. Enoch was lifted upward and born into heaven by a "mist" or "cloud." From previous discussions we can now understand what is meant by a "mist" or a "cloud."

2. Adamski and *The Urantia Papers* state that seraphic transports are carried on the currents of space. Enoch said the "lightnings" sped and hastened him, and the "winds" caused him to fly.

3. Isaiah described a "temple." Here Enoch portrays a magnificent edifice, beyond his abilities to describe. Quite likely, the edifice had an outer court, and an inner sanctuary where Christ Michael is located.

4. Isaiah described a "throne." Here Enoch portrays a lofty throne. We do not know what is meant by "wheels" but they probably are an attempt to describe the footings or settings of the throne.

5. Isaiah said he talked with Yahweh. Enoch talked with a Great Glory, the Lord.

6. Isaiah saw cherubim. Enoch saw cherubim.

7. Isaiah described "smoke." Enoch described flaming fire, probably his best attempt to portray the glory of shining crystals.

8. Hatcinondon bowed his head at the brightness of the Sun. Enoch bowed his head in the presence of the Great Glory.

9. Enoch entered through tongues of fire that made him greatly afraid.

Betty Andreasson

I shall now go on to the report from Betty Andreasson.

We must keep in mind that Betty's report came through hypnosis, with all of its limitations. Because of Ray Fowler's methods, adulteration increased with each passing session, with more and more of her imagination introduced into the recall. Hence her later recall is less reliable than the earlier. In spite of this great fault, sufficient detail exists to compare against Enoch.

Betty described what apparently was departure from the transport, although she was unaware that it was so. She and her escorts, two of them as with Hatinondon, enter a tunnel. This could have been a hallway in the transport. As shall later show this probably was a tunnel in the Sea of Glass.

1. *And we are coming to some kind of glass — mirror, or glass.*
2. *And they are going through it! We are going through it — through that mirror.* Enoch stated that he drew up to a wall of crystal.
3. *I'm in a place where it's all red. The atmosphere is all red, vibrating red . . . And their suits look red. Only their head things look blackish-red.*

Later, in debriefing, Betty was asked if the redness was an effect from the horizon. This she denied, saying the atmosphere was red all over. Enoch said he went into tongues of fire, and became greatly afraid. A vibrating red atmosphere may have appeared to him as tongues of fire. Refer to my later discussion on the Sea of Glass.

4. Betty then describes strange lemur-like animals, filling the landscape. Perhaps she saw spornagia.

UP416: "The architectural headquarters worlds of the local universe are real worlds — physical creations. There is much work connected with their physical upkeep, and herein we have the assistance of a group of physical creatures called spornagia. They are devoted to the care and culture of the material phases of these headquarters worlds, from Jerusem to Salvington. Spornagia are neither spirits nor persons; they are an animal order of existence, but if you could see them, you would agree that they seem to be perfect animals."

5. She was then taken through a landscape that she described as "beautiful."

"It's beautiful here. Oh, its so beautiful here . . . And now we are in the green atmosphere . . . Going along it seems like mist or sea or something off to the side there. Beautiful. And off to the side, I see — I don't know if they are fish or what. It looks like a combination fish and bird. . . . It's getting brighter green and beautiful. Oh, its so beautiful. That one in front told me, 'See, I told you not to be afraid.' There's a lot of different stuff I'm seeing, but I can't describe it. It's just unusual and different. Plants are different. It's like, uh - long stems that come out in loops and the different colors."

6. She goes on to describe strange pyramid-like buildings, flying objects she does not understand, and in the distance what she thought was a city.

“And I’m coming before a bright light — crystals with bright, bright light, and clear crystals that have rainbows all in it. It is all crystal all around -- all forms of crystal. I don’t know what it is. I’m afraid. I want to go back. And the bright light ahead. . . . They are taking me through these crystals. That bright light is up ahead. . . . Oh-h-h-h, that bright light. We are stopping and the two are getting off the thing. (Atmospheric transport). And I’m just there, before the light.

Note the many similarities with the account from Enoch. Betty was taken through a crystalline entrance, as was Enoch. She was greatly afraid, as was Enoch. She saw a brilliant light, as did Enoch and Hatcinondon.

7. *I’m seeing something like a large bird — huge, huge bird. It is standing with its wings and the light is in back of it.*

This differs from the other accounts. Enoch saw a Great Glory. Hatcinondon saw the “Sun.”

8. *Whew. It is hot, I’m so hot. I’m so hot. I feel like I’m burning, I’m so hot.* Compare this with Enoch who felt that it was as hot as fire, yet as cold as ice.

9. She goes on to describe how the huge eagle-like bird begins to be consumed in flame and dwindles down to a thick, clay-like worm that appears in the ashes. The purpose of this scene is unknown except that it replicates ancient myths of the Phoenix bird being consumed by flame, turning into a worm, and then resurrecting once again. At that point she hears someone speaking in a loud voice.

‘You have seen, and you have heard. Do you understand?’ They called my name, and repeated it again in a louder voice. I said, “No, I don’t understand what this is all about, why I’m even here.” And they — whatever it was — said, ‘I have chosen you.’

“For what have you chosen me?”

“I have chosen you to show the world.”

Betty asked, “Are you God? Are you the Lord God?”

“I shall show you as your time goes by.”

“Are you my Lord Jesus? I would recognize my Lord Jesus. I love you. God is love, and I love you. Why was I brought here?”

“Because I have chosen you.”

“Why won’t you tell me why and what for?”

“The time is not yet. It shall come. That which you have faith in, that which you trust.”

"It is true. I have faith in God, and I have faith in Jesus Christ. Praise God, praise God, praise God. There is nothing that can harm me. There is nothing that can make me fear. I have faith in Jesus Christ."

"We know child. We know child, that you do. That is why you have been chosen. I am sending you back now. Fear not . . . Be of comfort. Your own fear makes you feel these things. I would never harm you. It is your fear that you draw to your body, that causes you to feel these things. I can release you, but you must release yourself of that fear, through my son."

Here Ray Fowler makes a comment:

"The words 'through my son' suddenly became the catalyst for the most moving religious experience that I have ever witnessed. Betty's face literally shone with unrestrained joy as tears streamed down her beaming face."

Betty is then returned by the two entities she described as angels.

We know that the Creator is the Son. Therefore, Betty is interpreting according to her understanding of the Father-Son relationship.

You can see once again there is a timeliness to unfolding events. This information is now made known at a time of great planetary decision.

Betty was chosen, as other have been chosen for specific tasks. Hatcinondon, Isaiah, and Enoch were all chosen, as Melchizedek chose the prophets and seers of ancient Israel. She was chosen because of her love for her Creator, for Jesus. She probably was also chosen because of her unique theologic beliefs which made her amenable to these experiences.

The full extent of Betty's contribution remains to be seen. I had considerable correspondence with Betty and visited with her. She truly believes she has been specially chosen, but she does not understand the nature of unfolding events. She rejected an offer of *The Urantia Papers* I made to her. I sent her a copy, upon which receipt, she told me, she immediately placed it in storage.

Ernest

CHAPTER FORTY ONE

The Sea of Glass

The events about to come down upon us will cause Christianity to shuck its mythological and superstitious view of reality, the milk it so dearly loves. Of course, many will cling to those myths. But many will advance to greater heights, to cosmic perspectives.

That is what this book is all about. I have shown evidence for our Visitors. I have tried to remove the tarnish godless minds have created around holy things, and around spiritual transactions.

I shall continue with a few other pieces.

This was an Internet letter to Lamar Zabielski.

Early December, 1997

The following is slightly edited to clarify remarks.

Lamar:

Your post the other day, wherein you quoted passages from *The Urantia Papers* concerning the “Sea of Glass,” left me with a startling realization.

In my work with Seraphic Transports, (now being observed by human mortals around this planet), I assembled evidence to show that certain individuals were selected for visits with our Creator. They included the ancient prophet Isaiah, the author of the ancient “*Book of Enoch*,” Hatinondon, a Seneca Indian chief, and Betty Andreasson. Refer to my post to Les Rogers dated July 25, 1997, entitled “*Seraphic Transports — Part IV, Visits With God*.”

Part of the descriptions of those individuals included references to a “glass” or “crystal,” and the appearance of a “fiery” atmosphere when describing their departure from Seraphic Transports (to visit) on the heavenly world.

Following are your pertinent quotes from *The Urantia Papers*:

UP521: Transports arrive on the crystal field, the so-called sea of glass. Around this area are the receiving stations for the various orders of beings who traverse space by seraphic transport. Near the polar crystal receiving station for student visitors you may ascend the pearly observatory and view the immense relief map of the entire headquarters planet.

UP487: The Edentia sea of glass is one enormous circular crystal about one hundred miles in circumference and about thirty miles in depth. This magnificent crystal serves as the receiving field for all transport seraphim and other beings arriving from points outside the sphere; such a sea of glass greatly facilitates the landing of transport seraphim.

UP539: John the Revelator saw a vision of the arrival of a class of advancing mortals from the seventh mansion world to their first heaven, the glories of Jerusalem. He recorded: "And I saw as it were a sea of glass mingled with fire; and those who had gained the victory over the beast that was originally in them and over the image that persisted through the mansion worlds and finally over the last mark and trace, standing on the sea of glass, having the harps of God, and singing the song of deliverance from mortal fear and death." (Perfected space communication is to be had on all these worlds; and your anywhere reception of such communications is made possible by carrying the "harp of God," a morontia contrivance compensating for the inability to directly adjust the immature morontia sensory mechanism to the reception of space communications.)

The quote from John is in Rev 15:2:

"And I saw what appeared to be a sea of glass mingled with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands."

Now consider Enoch's report:

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly, and lifted me upward, and bore me into heaven.

And I went in till I drew nigh to a wall that is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals; and the walls of the house were like a tessellated floor made of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and the heaven was clear as water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein. Fear covered me, and trembling got hold of me.

Note the parallels with John's description.

John said, "*a sea of glass mingled with fire.*" Enoch said, "*a wall which is built of crystals and surrounded by tongues of fire.*"

I could not, for the life of me, figure out what Enoch was talking about. I assumed he was describing the residence of Michael, except he then went on to describe a second "house."

I now know what he was describing. It was the “Sea of Glass” — the receiving area for Seraphic Transports.

In addition, Enoch probably was describing “the receiving stations for the various orders of beings who traverse space by seraphic transport.” In this case, the station reserved for human mortals. I can understand why it was so frightening.

Now consider Betty Andreasson’s report.

Betty described what apparently was departure from the transport, although she was unaware that it was so. She and her escorts, two of them as with Hatinondon, enter a tunnel.

1. “And we are coming to some kind of glass — mirror, or glass.”
2. “And they are going through it! We are going through it — through that mirror.” (Enoch stated that he drew up to a wall of crystal.)
3. “I’m in a place where it’s all red. The atmosphere is all red, vibrating red . . . And their suits look red. Only their head things look blackish-red.”

Later, in “debriefing,” Betty was asked if the redness was an effect from the horizon. This she denied, saying the atmosphere was red all over. Enoch said he went into tongues of fire, and became greatly afraid. A vibrating red atmosphere may have appeared to him as “tongues of fire.”

Obviously, we have accounts and reports that are in strong agreement with one another. These include *The Urantia Papers*, John’s Revelation, Enoch and Betty Andreasson.

I emphasize:

Without *The Urantia Papers* we would not know what they were talking about!

Enoch and Betty were reporting landing on the “sea of glass” “mingled with fire.” Betty described it as a vibrating red atmosphere.

Now I know what they meant.

Thank you!

Ernest

CHAPTER FORTY TWO

Dematerialization

Derk Bodde, in *Myths of the Ancient World (MAW)*, made the following remark on Chinese mythology:

The idea that Heaven and Earth were once joined together, thereby permitting free communication between men and the divine powers, but later became separated, is extremely widespread among cultures.

According to Bodde the Chinese believed that:

. . . the Lord on High . . . ordered the shamans Ch'mun and Li to sever communications between Heaven and Earth . . . so that there would be no descending and ascending of spirits and men between the two.

Mircea Eliade, in his *Myth of the Eternal Return(MER)*, remarks:

. . . the myths of many people allude to a very distant epoch when men knew neither death nor toil nor suffering and had a bountiful supply of food merely for the taking. In those times the gods descended to earth and mingled with men; for their part, men could easily mount to heaven. As the result of a ritualistic fault, communications between heaven and earth were interrupted and the gods withdrew to the highest heaven. Since then men must work for their food and are no longer immortal.

This planet was not always in isolation. Ancient people knew of intercourse and exchange with the universe. They had various names for space. The ancient Sumerians called it the *Deep Water*. Dumuzi was their name for Adam. He had a more formal designation: *Dumuzi Abzu*. Near East scholars translate this as *True Son of the Deep Water*. Adam came from the realms of space.

In the Sumerian traditions the earth was surrounded by a vast hollow space, completely enclosed by a vault. Between the earth and the vault was a substance they called *lil*, a word that meant wind, breath or spirit. Space was thus characterized by movement and expansion, similar to modern scientific notions of an expanding universe. The Sumerian word for heaven was “An;” that of the earth was “Ki.” Completely surrounding “An-Ki” was a boundless sea in which the universe was fixed. This was the *Great Sea*, the *Great Deep: Abzu*.

Miguel Leon-Portilla, in *Myths of the Ancient World*, presents the view of the ancient Mexican people:

The surface of the earth is a great disc situated in the center of the universe which extends horizontally and vertically. Around the earth is a vast water which causes the world to be "*entirely circled by the water (cemanahuac)*." The earth and its vast ring of water are divided into four great quadrants or sectors which, opening out from the center of the world, extend to where the water joins the heavens and receives the name "*the heavenly waters*."

Beyond these heavenly waters were "*nine celestial tiers*" which, together with the water encircling the earth, "*form a kind of vault furrowed with courses separated from each other by great celestial beams*."

According to the Mexican stories there was a dual god, the master of two distinct faces, with attributes grouped in pairs:

She of the star-speckled skirt; He who illuminates all things. Mistress of our flesh; Lord of our flesh. She who sustains the earth; He who covers it with cotton.

These were ancient Mexican memories of our Creator and the Mother Spirit, the "*supreme dual gods who dwell beyond the nine heavenly beams*." However, the myths may be confused with Adam and Eve.

The idea of Adam and Eve coming from heaven has much support in the myths. The ancient Irish folk tales speak of several invasions of Ireland by various people in the remote past. One of those was the *Tuatha de Danaan*, "*the people of the goddess Dana*." The Irish god and goddess, Don and Dona were their memory of Adam and Eve. See *Celtic Heritage* by Alwyn and Brinley Rees(CH).

This was not an historical invasion, but a crossing over from one form of being to another, variously described as having been accomplished in a ship and in a heavenly chariot.

... There was a divergence of opinion among the old writers as to whether the *Tuatha* came in ships or in clouds through the air.

... All other groups reached Ireland by ship, but the *Tuatha* came in dark clouds through the air and alighted on a mountain of Conmaicne Rein, and for three days they cast a darkness over the face of the sun.

The crossing over from one form of being to another is, of course, the dematerialization that takes place during transport. The "ships" and the "clouds" would be easily confused. After all, the heavenly transports are many times surrounded by mist or clouds. We can easily imagine the darkness that would be cast if a giant seraphic transport should hold steady over a spot on earth.

In contrast to the other ancient people of Ireland, the *Tuatha*:

... Stand out as a people of magic wonder, learned in all the arts and supreme masters of wizardry. Before coming to Ireland they had sojourned in the northern islands of the world, where they had acquired their incomparable esoteric knowledge.

The north islands of the world represent the worlds in the north part of the heavens, just as other old people assigned the gods to the north, Mt. Olympus of the Greeks, Mt. Manu of the Egyptians, Mt. Zion of the Hebrews, and so on. In Sir James Fraser's translation of *Eriu* he remarks:

The learned men who recorded the old Irish traditions in the Middle Ages were embarrassed to know whether to regard the Tuatha as men, as demons, or as fallen gods.

The Rees brothers relate that in a story of Tuan MacCairill in the *Book of the Dun Cow*, written about 1100 AD, it is said that the learned men did not know whence the Tuatha had come, but that "*it seems likely to them that they came from heaven on account of their intelligence and for the excellence of their knowledge.*" According to a text in a fifteenth century manuscript, they used to be worshipped, while a poet writing about 1000 AD finds it necessary to say that "*though he enumerates them, he does not worship them.*"

Previously I had quoted from page 582 in the *Urantia Papers*. Dematerialization of mortal creatures is a fact if they are transported from one world to another.

I have now established that individual human beings have been transported from this world to the headquarters world of this universe, to Salvington, the residence of our Creator.

Our concern is the salvable population. Who are they?

They are all those who qualify for contribution to the continuation of the race on the other world. Many of the residents of our world may not qualify, and thus would be lost in the destructions. This shows that many residents will be left behind.

This thought is highly important to the rescue of the "144,000." We know from revelation, both in the Bible, and from the *Urantia Papers*, that this world will continue with human beings after the nuclear destructions, and the physical renewal of the planet. The future of the world is dependent upon that survival. But major segments of God's people will survive only if decisions are made to move to safety. If this is so, why the 144,000?

They are that segment of human beings who will become part of the genetic program on that other world, awaiting the time when their children will return to this world for genetic uplift.

Revelations were given in order for us to understand how that rescue will be performed.

Betty Andreasson was placed in a special seat on board the seraphic transport. On the next page is her sketch of the seats, and the room in the transport where the seats are located.

The seat is made up of a shell in which the passenger is placed. The top part of the shell is lowered over the passenger, thus to create an envelope, similar to a turtle shell. This is exactly the name applied to the apparatus by an American Indian brave. See the following chapter.

The air tubes are strictly Betty's hypnotic confabulation. The purpose behind the turtle seat is to seal off the human passenger from high intensity energy fields during interplanetary flight. Air tubes would void that seal. This is one of many examples how Ray Fowler and Betty corrupted her report. How unfortunate.

Betty's description of the ensuing episode was strongly conditioned by her fear, and by the suggestive remarks made by her hypnotist questioners.

Terror filled Betty's heart when she was told that she was to be immersed in a liquid.

Betty cringed as a liquid of a grayish color flowed onto her head and down the sides of her cheeks. She closed her eyes and grimaced as the trickle became a constant flow of inrushing liquid.

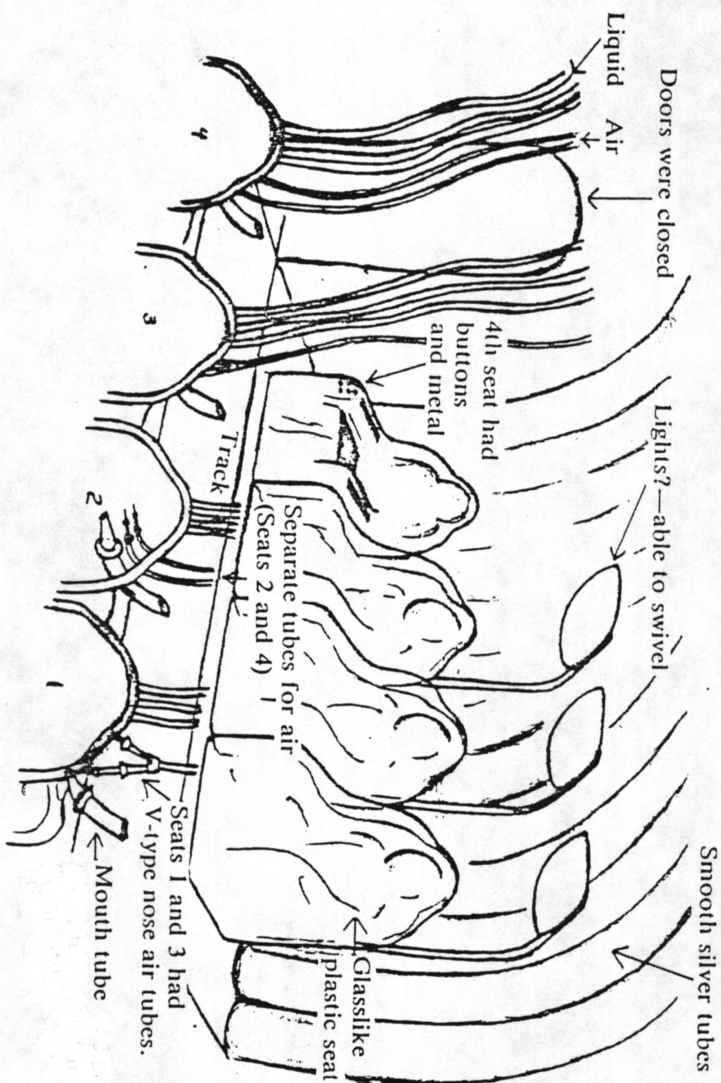
As the watery substance filled the chairlike enclosure, Betty felt soothing vibrations pulse rhythmically through her submerged body.

The tranquilizing oscillations continued. The feeling of heaviness that had attended Betty from the onset of her experience dissipated. She became one with — in perfect resonance with — the undulating fluid.

Betty reports that they gave her a thick syrupy fluid to swallow. This detail is highly doubtful. She was forced to breathe the substance which was surrounding her, but she felt highly alarmed.

David Jacobs reported breathing of the thick syrupy fluid in his investigation of abductions.

In one common ancillary procedure, the aliens bring the abductee into a room with a large tank or even a small 'swimming pool' in it. The aliens tell her to get into the tank. The liquid is clear and at first glance looks like water, but is not water. The abductee is told to submerge herself in the liquid and stay there. She may be scared that she will drown, but the aliens reassure her that she will be all right. She gets in over her head and then is told to breathe. She finds that she is able to breathe normally even though her head is under 'water.'



One abductee reported, after sinking in the viscous fluid, “And I start to breathe, that’s the neat thing” “. . . That’s when I start to feel blacking out and stuff.” “The water feels slimy almost, now. When I come out it’s still on my body, it doesn’t run off like water. You have to take your hands and slop it off.”

The “blacking out” is the result of the strange liquid inducing the “seraphic slumber.”

The Urantia Papers, page 431:

The process of being enseraphimed is not unlike the experience of death or sleep except that there is an automatic time element in the transit slumber. You are consciously unconscious during seraphic rest. But the Thought Adjuster is wholly and fully conscious, in fact, exceptionally efficient since you are unable to oppose, resist, or otherwise hinder creative and transforming work. When enseraphimed, you go to sleep for a specified time, and you will awake at the designated moment. The length of a journey when in transit sleep is immaterial. You are not directly aware of the passing of time. It is as if you went to sleep on a transport vehicle in one city and, after resting in peaceful slumber all night, awakened in another and distant metropolis. You journeyed while you slumbered. And so you take flight through space, enseraphimed, while you rest-sleep. The transit sleep is induced by the liaison between the Adjusters and the seraphic transporters.

As reported by Ray Fowler:

Betty felt as if she had been transported somewhere during her immersion in the enclosed chair. She later speculated that the strange tank-like apparatus somehow shielded her body from harmful effects while enroute.

The eight seats have been reported elsewhere. Alwyn and Brinley Rees in their book, *Celtic Heritage*, stated:

The Rig Veda also speaks of the eight supreme Hindu gods known as the Adityas as crossing over the waters in an amphibious chariot ‘with seats where eight may sit’.

The waters, of course, are those of the Great Deep, the Great Sea of space.

CHAPTER FORTY THREE

American Indian Legends On Our Celestial Visitors

The Man Who Married the Thunderer's Sister

Source:

Myths of the Cherokee

U. S. Government Printing Office

Nineteenth Annual Report of the U.S. Bureau of American Ethnology, 1900

This is exact text. Commentary follows.

In the old times the people used to dance often and all night. Once there was a dance at the old town of Sakwiyi, on the head of the Chattahoochee, and after it was well started two young women with beautiful long hair came in, but no one knew who they were or whence they had come. They danced with one partner and another, and in the morning slipped away before anyone knew that they were gone. But a young warrior had fallen in love with one of the sisters on account of her beautiful hair, and after the manner of the Cherokee had already asked her through an old man if she would marry him and let him live with her. To this the young woman had replied that her brother at home must first be consulted, and they promised to return for the next dance seven days later with an answer, but in the meantime if the young man really loved her he must prove his constancy by a rigid fast until then. The eager lover readily agreed and impatiently counted the days.

In seven nights there was another dance. The young warrior was on hand early, and later in the evening the two sisters appeared as suddenly as before. They told him their brother was willing, and after the dance they would conduct the young man to their home, but warned him that if he told anyone where he went or what he saw he would surely die.

He danced with them again and about daylight the three came away just before the dance closed, so as to avoid being followed, and started off together. The women led the way along a trail through the woods, which the young man had never noticed before, until they came to a small creek, where, without hesitating, they stepped into the water. 'They are walking in the water; I don't want to do that.' The women knew his thoughts just as though he had spoken and turned and said to

him, 'This is not water; this is the road to our house.' He still hesitated, but they urged him on until he stepped into the water and found it was only soft grass that made a fine level trail.

They went on until the trail came to a large stream which he knew for Tallulah river. The women plunged boldly in, but again the warrior hesitated on the bank, thinking to himself, 'That water is very deep and will drown me; I can't go on.' They knew his thoughts and turned and said, 'This is not water, but the main trail that goes past our house, which is now close by.' He stepped in, and instead of water there was tall waving grass that closed above his head as he followed them.

They went only a short distance and came to a rock cave close under Tallulah falls. The women entered, while the warrior stopped at the mouth; but they said, 'This is our house; come in and our brother will soon be home; he is coming now.' They heard the low thunder in the distance. He went inside and stood up close to the entrance. Then the women took off their long hair and hung it up on a rock, and both their heads were as smooth as pumpkins. The man thought, 'It is not hair at all,' and he was more frightened than ever.

The younger woman, the one he was about to marry, then sat down and told him to take a seat beside her. He looked, and it was a large turtle, which raised itself up and stretched its claws as if angry at being disturbed. The young man said it was a turtle, and refused to sit down, but the woman insisted that it was a seat. Then there was a louder roll of thunder and the woman said, 'Now our brother is nearly home.' While they urged and he still refused to come nearer or sit down. Suddenly there was a great thunder clap just behind him, and turning quickly he saw a man standing in the doorway of the cave.

'This is my brother,' said the woman, and he came in and sat down upon the turtle, which again rose up and stretched out its claws. The young warrior still refused to sit down. The brother then said that he was just about to start a council, and invited the young man to go with him. The hunter said he was willing to go if only he had a horse; so the young woman was told to bring one. She went out and soon came leading a great uktena snake, that curled and twisted along the whole length of the cave. Some people say this was a white uktena and that the brother himself rode a red one. The hunter was terribly frightened, and said, 'This is a snake; I can't ride that.' The others insisted that it was no snake, but their riding horse. The brother grew impatient and said to the woman, 'He may like it better if you bring him a saddle and some bracelets for his wrists and arms.' So they went out again and brought in a saddle and some arm bands, and the saddle was another turtle, which they fastened to the uktena's back, and the bracelets were living slimy snakes, which they got ready to twist around the hunter's wrists.

He was almost dead with fear, and said, 'What kind of horrible place is this? I can never stay here to live with snakes and creeping things.' The brother got very angry and called him a coward, and then it was as if lightening flashed from his eyes and struck the young man, and a terrible crash of thunder stretched him senseless.

When he at last came to himself again he was standing with his feet in the water and both hands grasping a laurel bush that grew out from the bank, and there was no trace of the cave or the Thunder People, but he was alone in the forest. He made his way out and finally reached his own settlement, but found that he was gone so very long that all the people thought him dead, although to him it seemed only the day after the dance. His friends questioned him closely, and, forgetting the warning, he told the story; but in seven days he died, for no one can come back from the underworld and tell it and live.

Commentary

This little story is utterly fascinating and highly revealing. I was intrigued by the elements that lie concealed herein. The story contains pieces which, on their own, no one has recognized, and which are buried within the Cherokee attempts at rationalization, but when compared against other reports, offer keen insights.

I shall not attempt to analyze how the Cherokee developed their rationalization. I shall concentrate on those elements that offer instruction to us.

Angels

Two young women with beautiful long hair came in, but no one knew who they were or whence they had come.

This remark portrays the traditional view of angels, although the Bible occasionally describes them as young men, Mark 16:5. Angels are usually classified as female. In our western culture they are shown as blond, but the Indians would have known only brunette hair.

An important element of the modern abduction reports is the sexless constitution of the abductors. They appear to be neutral. If the young Indian Brave saw them as women it may have been because of their sexless appearance.

Her brother at home must first be consulted.

A week later in the evening the two sisters appeared as suddenly as before.

We do not know if the account is accurate. Was the interest of the young Brave intentionally piqued by a first visit, and the story of a brother? Or was this the Indian method of rationalizing the story of someone who was taken away surreptitiously?

Walking Through Water

The following repetition also may be an embellishment upon the story.

‘They are walking in the water; I don’t want to do that.’ The women knew his thoughts just as though he had spoken and turned and said to him, ‘This is not water; this is the road to our house.’ He still hesitated, but they urged him on until he stepped into the water and found it was only soft grass that made a fine level trail.

When they came to the large river,

The women plunged boldly in, but again the warrior hesitated on the bank, thinking to himself, ‘That water is very deep and will drown me; I can’t go on.’ They knew his thoughts and turned and said, ‘This is not water, but the main trail that goes past our house, which is now close by.’ He stepped in, and instead of water there was tall waving grass that closed above his head as he followed them.

0In both cases they walk “through” water which appears to turn into grass as the Indian Brave steps into it.

This account is strikingly similar to the Exodus account. I give it here in full.

Exod 14:19-29 — Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night. Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, clogging their chariot wheels so that they drove heavily; and the Egyptians said, “Let us flee from be-

fore Israel; for the LORD fights for them against the Egyptians.” Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Note that the Brave walked on a dry level trail, while the Hebrew people walked on dry ground.

As with the Indian embellishment we do not know how much the Bible account was embellished by later Jewish scribes. Did Moses really have the power to command the waters? Or did the scribes assign to him a power which belongs only to divine agencies? How much of the Egyptian discomfiture and drowning in the water was true, and how much later wishful thinking of the scribes? Can we say the biblical account is any more believable than the American Indian legend? But the clear parallel of the Cherokee story with the water parting to become tall waving grass, and the Hebrew story of the water parting as a wall on both sides, is almost uncanny.

I find it utterly amazing how the hand of God, throughout all countries, all peoples, and all times, lies buried within our planetary record. We, in the western white-man world, have come to think that we are special. We take an arrogant attitude that we know it all. Obviously, both premises are in error. God left evidence in the planetary record we can now use to come to grips with events unfolding in our skies today. Because those events are so strange, beyond the boundaries of our normal rules of spiritual or physical reality, we do not recognize them as the hand of God. We turn to Satanic or alien explanations, to our incalculable loss. Yet, I must ask the question: Did God bury this material in these obscure places for us to find at this time of grave planetary crisis?

Telepathy

One of the notable aspects of the phenomena prevalent throughout the modern contact or abduction reports is the telepathic ability of the celestial agents. They can read our minds. Our fascination with this ability pervades the UFO and Abduction literature. But here it is in the Indian account. Again, we see information buried in the planetary record that only now opens to our understanding.

“The women knew his thoughts.”

Job 21:27 — *Behold, I know your thoughts, and your schemes to wrong me.*

Ps 139:2 — *Thou knowest when I sit down and when I rise up; thou discernest my thoughts from afar.*

Matt 9:4 — *But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"*

Luke 6:8 — *But he knew their thoughts . . .*

We naturally wonder how such striking parallels could have been preserved in the planetary record.

Adamski remarked on the ability of recall when the time would come to write.

It seemed that wonders would never cease. Each new step brought fresh marvels until I began to fear that I could not retain half of them in my memory. But my friends assured me that when the time came to write, they would help me to recall an accurate picture of the night's events in every detail.

John 16:4 — But I have said these things to you, that when their hour comes you may remember that I told you of them. I did not say these things to you from the beginning, because I was with you.

Now back to the Indian account.

The Cave

They went only a short distance and came to a rock cave close under Tallulah falls.

I don't know about a rock cave under Tallulah falls. I do know that more than one person has reported being within a seraphic transport and a long cylindrical room or "cave."

If we now bring in Betty Andreasson's report we again find revelation opened to us.

Raymond Fowler described her experience:

A door flashed open and they entered an enclosed corridor that reminded Betty of a subway tunnel.

In Betty's own words:

We are going through — like an underground corridor, all hollow — into another opening where it is light. And it's like a track we're going on, like a track. We are still walking, gliding — or something.

She was asked about the track, how wide it was, and its composition. She said less than a foot wide, but she was unsure of its substance.

Fowler enters his comments again:

The three emerged into a curiously shaped compartment like a half cylinder or Quonset hut. Four glasslike chairs lined each side of the room. The escalatorlike track ran between the peculiar chairs.

Note that Betty had two escorts, just as did the Brave, and Hatcinondon.

Betty believed they were in an underground tunnel; the Brave believed he was in a cave.

Bald Heads

'This is our house; come in and our brother will soon be home; he is coming now.' They heard the low thunder in the distance. He went inside and stood up close to the entrance. Then the women took off their long hair and hung it up on a rock, and both their heads were as smooth as pumpkins. The man thought, 'It is not hair at all,' and he was more frightened than ever.

(In the American Indian legends the Thunder gods represented space Visitors. My daughter Debbie found these reports when she was doing a search on American Indian myths. She noticed that there was a class of folk stories under the Thunder gods. She called me by telephone to ask about it, but I was at a loss. Although I had done research on the American Indian gods I had not noticed it.)

Another amazing detail is the bald heads. The "little gray men" are reported with large, round, bald heads.

But here we are, in this American Indian story, with bald heads.

The Turtle Seat

The younger woman, the one he was about to marry, then sat down and told him to take a seat beside her. He looked, and it was a large turtle, which raised itself up and stretched its claws as if angry at being disturbed. The young man said it was a turtle, and refused to sit down, but the woman insisted that it was a seat.

Ever and again we have stunning parallels in this Indian account. From the previous chapter, and Betty's drawing, we now know the sort of object the "woman" insisted was a seat. Yet the Brave believed it was a turtle. How very appropriate.

Betty Andreasson continues:

And there're — there'er some, like uh, glass . . . uh . . . plastic? Clear plastic seats on the side. And there're lights that come up. And there're — one, and two, and three, and the fourth one looks different. They're on two sides, and there's something in the middle and it encloses somehow with glass. The glass things swung upward, or held up somehow.

Fowler said, *The alien beings brought Betty to sit in one of the strange chairs.*

*They said, "Would you please be seated?"
 "What is this going to do?" Betty asked.
 Please be seated," he said. "We will not harm you."
 "I sat down in this thing and they put this glass around me, whatever — plastic? Clear plastic or clear glass."*

To continue with the Cherokee account:

*Then there was a louder roll of thunder and the woman said, 'Now our brother is nearly home.' While they urged and he still refused to come nearer or sit down, suddenly there was a great thunder clap just behind him, and turning quickly he saw a man standing in the doorway of the cave.
 'This is my brother,' said the woman, and he came in and sat down upon the turtle, which again rose up and stretched out its claws. The young warrior still refused to sit down.*

Note that Betty hesitated to sit in the seat, and questioned its purpose, as did the Brave. When the contoured covering rose up the Brave thought the turtle was rising up and stretching out its claws. Yet he was urged to sit in it.

Tracks Or Rails

The brother then said that he was just about to start a council, and invited the young man to go with him.

In Betty's case it was a council on a celestial sphere in the presence of the Creator. Refer also to Hatinondon's council with Hawennio, the Creator.

The hunter said he was willing to go if only he had a horse; so the young woman was told to bring one. She went out and soon came leading a great uktena snake, that curled and twisted along the whole length of the cave. Some people say this was a white uktena and that the brother himself rode a red one. The hunter was terribly frightened, and said, 'This is a snake; I can't ride that.' The others insisted that it was no snake, but their riding horse.

At first I was puzzled about the uktena snake, and then suddenly realized what it meant. It was the track or runway which carried the party along the corridor and into the "cave" or cylindrical room. The intriguing part was the way the different human witnesses reported according to their cultural orientations. Betty saw it as a track running through the tunnel and cylindrical room, while the Brave saw it as a snake running the entire length of the cave. Betty said it carried them, somehow gliding along, while the Brave said they "rode" on it, as one would ride a horse. The abductors may have explained to the Brave that it was similar to riding a horse, and he carried this explanation with him when he returned home.

George Adamski several times mentioned rails that ran the length of the transport.

In the smaller transport:

As I was guided down them (stairs), I had time to notice that our Scout had stopped just before reaching a junction in the rails down which we had come. One pair of rails continued through the ship, curving downward out of sight . . .

In the larger transport:

As we were lowered below the level of the Scout, which was still where we had left it, I noticed a vast chamber in back of it extending far toward that end of the ship. Through the center of this compartment and at right angles to the elevator shaft was a pair of rails.

Fear

To continue with the Indian account:

The brother grew impatient and said to the woman, "He may like it better if you bring him a saddle and some bracelets for his wrists and arms." So they went out again and brought in a saddle and some arm bands, and the saddle was another turtle, which they fastened to the uktena's back, and the bracelets were living slimy snakes, which they got ready to twist around the hunter's wrists.

As far as I am aware there are no comparison in this detail with other reports. Clearly the Brave is terrorized by his surroundings, and did not have the benefit of technology to draw upon for comparisons, as we do today. Perhaps he refused to step on the "track" that would "glide" him along through the Seraphic Transport. Or if he did he became so frightened he jumped off again. The account suggests they offered him a carriage of some fashion with physical restraints to ride along the rail but he again refused.

He was almost dead with fear, and said, "What kind of horrible place is this? I can never stay here to live with snakes and creeping things." The brother got very angry and called him a coward, and then it was as if lightening flashed from his eyes and struck the young man, and a terrible crash of thunder stretched him senseless.

The great fear many feel about the strange activities and phenomena unfolding around our planet today has caused us to cast God and his celestial agencies into hellish scenarios. But this reaction is merely human fear expressing itself to explain such utterly foreign or "alien" events. Such reactions are far amiss of a grasp of heavenly realities.

We do not know if the full purpose of the abduction of the Brave was ever reached. If he met in council with other universe personalities the story does not say. His long absence suggests he was carried away to the celestial realms. If so, that element is missing in the account.

He made his way out and finally reached his own settlement, but found that he was gone so very long that all the people thought him dead, although to him it seemed only the day after the dance.

Importantly, he was returned, just as Budd Hopkins so carefully noted. He was not removed forever from his culture and normal surroundings; he was given the respect to continue to the end of his life.

Another notable feature of the reports is the expansion or contraction of time awareness. The activities which attended the Betty Andreasson event would have taken far longer than the few hours she was absent during her abduction. Many modern reporters share in this displacement of time. Refer to later discussion of the experience of David Morningstar.

His friends questioned him closely, and, forgetting the warning, he told the story; but in seven days he died, for no one can come back from the underworld and tell it and live.

Many other persons have also shown deep spiritual and psychic disturbance.

The stunning nature of this report shows how the American Indian myths have preserved important details, in spite of folk embellishments.

CHAPTER FORTY FOUR

American Indian Legends

On Our Celestial Visitors

What the Stars Are Like

Source:

Myths of the Cherokee

U. S. Government Printing Office

Nineteenth Annual Report of the U.S. Bureau of American Ethnology, 1900

I insert this report at this point because it naturally falls in the context of the American Indian Legend material, although it does not continue with our theme.

This is exact text. Commentary follows.

There are different opinions about the stars. Some say they are balls of light. Others say they are human. But most people say they are living creatures covered with luminous fur or feathers.

On night a hunting party camping in the mountains noticed two lights like large stars moving along the top of a distant ridge. They wondered and watched until the lights disappeared on the other side. The next night, and the next, they say the lights again moving along the ridge, and after talking over the matter decided to go on the morrow and try to learn the cause. In the morning they started out and went until they came to the ridge where, after searching for some time, they found two strange creatures about so large (making a circle with outstretched arms), with round bodies covered in fine fur or downy feathers, from which small heads stuck out like the heads of a terrapin. As the breeze played upon these feathers showers of sparks flew out.

The hunters carried the strange creatures back to the camp, intending to take them home to the settlements on their return. They kept them several days and noticed that every night they would grow bright and shine like great stars, although by day they were only balls of gray fur, except when the wind stirred and made the sparks fly out. They kept very quiet, and no one thought of their trying to escape, when, on the seventh night, they suddenly rose from the ground like balls of fire and were soon above the tree tops. Higher and higher they

went, while the wondering hunters watched, until at last they were only two bright points of light in the dark sky, and then the hunters knew that they were stars.

Commentary:

1. The description of two bright lights moving along a distant ridge is typical of many modern UFO reports.

2. The size of the objects was large. (Making a circle with outstretched arms.)

3. They had round bodies. This again is typical of many reports of “saucer” objects seen at close proximity.

4. We do not know the meaning of “*small heads stuck out like the heads of a terrapin.*” Many reports describe cupolas, turrets, or other appurtenances. See Adamski’s photographs of the Mt. Palomar and Silver Spring objects.

5. They were covered in fine fur or downy feathers. “*By day they were only balls of gray fur.*” Many reports describe a silvery or gray metallic surface observed during daylight. The Cherokee would naturally compare from their familiarity with flying creatures. The word “fine” shows the sleekness of the surface.

6. “*As the breeze played upon these feather showers of sparks flew out.*” Again, many reports show rotating lights, or other strange lighting effects. Compare with Ezekiel 1:13.

In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; and the fire was bright, and out of the fire went forth lightning.

7. The phrase “living creatures” describes the startling intelligent movement of the objects and their behavior. Both the Cherokee and Ezekiel use the same phrase. The *Urantia Papers* describe seraphic transports as living intelligent beings.

8. The description of the objects being carried back to camp by the hunters is an Indian interpolation. The difficulty with it is seen in the phrase, *They kept very quiet, and no one thought of their trying to escape.* This suggests that the hunters were either within the objects or were not allowed to leave the vicinity of the objects, and were kept in restraint for several days. The restraint would be typical of modern abduction reports, but there is nothing in the account to otherwise explain this remark.

9. The subsequent behavior of the objects is further confirmation of modern reports. The statement that *They suddenly rose from the ground like balls of fire and were soon above the tree tops,* repeats many current descriptions, in identical language. Soon *they were only two bright points of light in the sky.*

CHAPTER FORTY FIVE

Rescue of the Elect

The dire condition of our planet has placed us in deep physical, economic, social, and spiritual jeopardy. Nuclear war will have a devastating impact on the nations. We have no ability to estimate the consequences of that extreme event.

Seraphic Rescue

A contingency program exists. It is combined with the biological salvation now under way.

We know from the evidence of Betty Andreasson, Hatcinondon, Isaiah, and the author of the ancient *Book of Enoch* that men and women from this planet were transported across space to the headquarters of this universe. The travel and return within a few short hours shows that seraphic transports can move through or around the inherent limitations of Einsteinian physics. They can “jump” space and time, so to speak.

As C. S. Lewis said:

If there is to be anymore space traveling, it will have to be time traveling as well.

The descriptions of Betty Andreasson, the American Indian brave, and pieces of information from the research of David Jacobs tell us how the human body is dematerialized for transport.

We also know from revelation that some of the children of Adam and Eve were taken away to the constellation headquarters. The Revelation states that those children were deprived of procreative powers, page 632, but we know that the process of preparation for seraphic transport did not cause the deprivation. Our universe administrators deemed it wise that they have no further progeny.

(The fact that Eve defaulted may show that some defect in judgment existed in her genes which the Planetary Supervisors no longer wish to carry forward, beyond that already present in the human races. On a normal world that defect would not have been excited; on this world, subject to such dire conditions, the defect led to immense devastations.)

Thus we have considerable evidence to show that mass evacuation of human beings and transportation to another planet can be performed.

On the other hand, time and again we are told that members of the human races will survive on this world:

Isa 1:9

If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

Isa 45:20

Assemble yourselves and come, draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save.

Ezek 7:16

And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, every one over his iniquity.

Joel 2:32

And it shall come to pass that all who call upon the name of the LORD shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Isa 45:18

For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it a chaos, he formed it to be inhabited!): "I am the LORD, and there is no other.

The *Urantia Papers* are replete with promises of the future ages.

Therefore, the revelation on seraphic transports, on the transit sleep, and on evacuation from a planet, is intended to inform us that some of the earth population will be removed.

This is explicitly described in John's *Apocalypse*:

Rev 7:2-4

Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads." And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel.

Chapter 7 continues to list twelve thousand from each of the tribes of Israel.

Sealing means these people have been set apart, and are under the protection of God. The sealing is done before the horrible nuclear destruction, but after the great spiritual turmoil which will beset the nations.

Rev 14:1-3

Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpers playing on their harps, and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth.

Unfortunately, John's *Apocalypse* presents great difficulty because of its corruption.

No sensible person today would believe that twelve tribes could be distinguished out of the people of Israel. Long ago the tribes blended with other people, and only the Jews can be considered as distinguishable from the rest of the world. This fact has caused many interpreters to believe that the "twelve tribes" refers to the Jews, but this view is in grievous error. The intent of the passage is to show that these people are descended from Abraham, via Isaac and Jacob, and that they represent a genetic body of people.

As I show in my book on the *Legacy of Adam and Eve*, all the people of Europe have Abrahamic blood in their veins, and thus are reckoned as part of the "twelve tribes." The movement of those "tribes" can be traced through historical references and traditions, as well as names. They include the Kimmerians, the Celts, and the Iberians. The ancient Hebrew name for the people of Israel was Ibri, or Iberi, (modern Iveri). This name has been retained among the Spanish speaking people to this day, and is known also among the Irish. The name Ireland comes from Erieland, or Iuria, from Iveria, and hence from Iberia. Refer to the *Oxford English Dictionary(OED)*.

Furthermore, the specification of twelve thousand from each of the twelve tribes is also unrealistic, and can be regarded only as symbolic. Since those tribes can no longer be identified individually, there can be no magic in the number twelve, except as a superstitious representation of the days when the tribes were known, before the breakup of the kingdom of Israel at the time of the Assyrian conquests, and deportation of the ten northern tribes. In fact, that deportation caused the tribes to blend with the other people of Asia Minor and Europe.

While Paul and the other apostles continued to believe in the existence of twelve tribes, Matt 19:28, Luke 22:30, Acts 26:7, and James 1:1, the tribes had effectively become diffused throughout those lands. Paul was aware of this when he spoke of the natural branches and the vines grafted in, Rom 11, the various remarks about the genetic heritage in Rom 16:26, Gal 3:8, and so on, and especially when he spoke of "spiritual Israel," Rom 9.

In reality, twelve thousand from each of the twelve tribes represents a genetic pool, a group large enough to have a spectrum of genetic elements, and carrying larger portions of spiritual endowment through the Abrahamic line.

The fact that this group will be carried away (redeemed) from the earth is also shown in the remarks by Jesus preserved in Matthew.

Matt 24:30-31

Then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

This rescue is also shown later in the Chapter.

Matt 24:39-42

And they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord is coming.

Clearly, a selection of men and women will be made for this rescue.

In the context of Matthew 24 the rescue takes place after the nuclear holocaust. This means that these people must take action to save themselves from destruction. Otherwise they could not be rescued.

Placement of Chapter 7 after the description of God's wrath in Chapter 6 in John's *Apocalypse* also suggests this sequence.

This again is reinforced by the fact that the tribes of earth will mourn when they see God's angels, the seraphic transports, coming with power and great glory on the heavens, to do the rescuing. The elect will be taken away, while the other survivors must remain.

Under the conditions of nuclear devastation, this event will be heart wrenching indeed for all who remain.

We should recognize that the Creator himself may not come, but is represented by his heavenly angels, just as we say the United States has come when only her army has come into a conflict. On the other hand we are told the conditions for his return:

UP1915: But the times of the reappearing of the Son of Man are known only in the councils of Paradise; not even the angels of heaven know when this will occur. However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the

salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age.

The Cosmic Reserve Corps will be the major instrument for proclaiming the gospel of the Kingdom to all the world.

A New Song

Next we should consider the “new song.”

These people will learn how they are to contribute to the rehabilitation of the world. Their genes will become part of the new pool that will later return to uplift the nations. They will be highly fortunate indeed! No other group of people will be able to learn that “song.”

The Greek word does not necessarily mean music applied to words, but an ode, or incantation, something they repeatedly narrate to the entire universe, in praise of their Creator.

The return of a genetic pool, a substitute for the Adamic pool, is revealed in the ancient *Book of Enoch*:

Chapter 39:1

And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men.

We can now somewhat understand how this genetic pool of elect and holy children will be created.

We can deduce three contributing elements:

1. The 144,000.
2. The pool created by select breeding in the abduction phenomenon.
3. Another pure blood Adamic group bred on that other world where the abduction offspring now reside, and where the 144,000 will be taken.

Universe Resources

In order to understand the magnitude of universe resources dedicated to this program we should reflect on the statements from revelation.

UP582 - If some physical catastrophe should doom the planetary residence of an evolving race, the Melchizedeks and the Life Carriers would install the technique of dematerialization for all survivors, and by seraphic transport these beings would be carried away to the new world prepared for their continuing existence.

The "new world" cannot be a new world at all, but a world in preparation for millions of year. Two major factors show us that this condition must be true:

1. The other world must be in balance within the stellar systems of the universe. It cannot suddenly be placed in a solar system without bringing disruptions to that system. Its placement, whether by direct creation or evolution, must go back to the earliest beginnings of that system.

2. The ecological foundation of that world must be compatible with our world, in order for the elect to enter at a biological status comparable to that which they left. This means that the plant life, animal life, the weather systems, and the interdependence of these systems must be working together to provide an equivalent ecological system.

Both conditions require many millions, even billions, of years to achieve.

Therefore, God must know long beforehand of that requirement. Or he has worlds held in reserve for just such contingency.

I do not wish to engage in a complex discussion on the powers of our Creator. However, I will say that he knows all time because he resides in all time.

Therefore Jesus knew of the planetary rebellion, the Adamic default, and the condition to which this planet would gravitate without the direct hand of celestial supervisors. He also knew of the extreme condition of a nuclear holocaust and the need to preserve and uplift the genetic stock. Thus his contingency plan, developed even before the world was born.

There would be no need for this contingency plan if the world were in the proper evolutionary stage. That is, a new Adam and Eve could be placed on this planet except that we are so far behind the proper program, and so genetically confused.

UP593 - Your world is a full dispensation and more behind the average planetary schedule.

The first dispensation of the Planetary Prince corrupted one level of our status. The races were not purged of defective and degenerate stocks.

The second dispensation of Adam and Eve never achieved a genetic pool to properly begin interbreeding with the evolutionary races.

Furthermore, the genetic contributions from the Nodites, and the confused breeding of the Adamites to produce the Andites, added to our complex genetic history.

These factors tell us why a new Adam and Eve must be assigned to that other world. When the human genetic pool on that other world is sufficient at the current biological levels, then a new breeding program can begin with pure line violet children.

As a consequence of the past planetary disruptions God designed a program to compensate for the losses. In order to accelerate the program, and help us catch up with the proper dispensational status, he apparently judged that the program could not be implemented directly on this world. Thus the standby world, and the genetic activities now underway.

We know from the American Indian Legends that the genetic breeding program has been underway for some time. Since evidence does not appear in western civilization prior to the current planetary era, it may be that the genetic stocks from the white man were allowed to evolve to the present state before our celestial supervisors engaged in selection. We can speculate that our supervisors anticipated depletion and adulteration of the red man genetic stock after the coming of the white man to the new world, and made preparations for that event.

Important to this review is the relative importance of different races and genetic pools. Clearly, from revelation, the descendants of Abraham, western white men, are selected out of the rest of the world. They carry primary importance because they contain higher proportions of Adamic stock through Abraham. They carry better genetic qualities. The other races cannot make such contribution to the planetary rehabilitation.

If this is true, the abduction program should show preference for the western white races. Indeed, under the tight requirements defined by Mark Rodeghier at the Center for UFO Studies, and the work of Thomas Bullard, the statistics suggests that western white man is overwhelmingly prominent in the abduction exercises. For the thirty-two individuals who met the CUFOS criteria, all were Caucasian except one, who probably was Barney Hill. I inquired of CUFOS for better statistics but received no reply.

The importance of the North American white man is seen in this passage from the *Urantia Papers*:

UP920: Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase creative potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India.

Hence we should expect the selection process to be especially concerned with individuals from the United States, in predominance over other nations. Our planetary supervisors would be especially interested in preserving those stocks, both in their escape from nuclear destruction, and in the 144,000.

This line of thought helps to answer the important question: What is the basis for selection in both the abduction-breeding program and in the 144,000? What constitutes qualifications for selection?

We can carry these thoughts a little further.

Sound physical bodies, good minds, and spiritual sensitivity to God are important criteria. The abhorrence of violence and physical force certainly are others. The 144,000 have the additional factor in their choice to salvage themselves

from the coming destructions, thus demonstrating their faith in revelation and understanding the reasons behind the need for their decisions. This faith derives from greater spirituality. (I do not mean piousness.)

If we refer to revelation we know that Adam and Eve were to build up a large body of pure blood children before they began introducing their genetic endowments to the world.

UP585 - Usually the violet peoples do not begin to amalgamate with the planetary natives until their own group numbers over one million.

Because of the complex genetic factors in the current planetary population, we cannot say that the new program will exactly follow the old. The "holy seed" returning to this earth may not necessarily be pure violet blood, but may be genetically sufficient to carry on from this point. Thus the activity to generate genetic pools from the abduction breeding program and the 144,000. We cannot assume that the "holy seed" will completely take over the world by the elimination of the current genetic stock. Such drastic step would void the need for survivors from the current population. We know that *their seed will become one with the children of men*. Perhaps the new program will build from the current genetic status, with removal of defectives and degenerates from the current population. In other words, a large amount of work must be done on this planet before the new breeding program can begin. That may take many thousands of years.

Meanwhile it is highly probably that a new Adam and Eve will be breeding another pool of pure violet children on that other world, to offer genetic uplift in the current world population. That pool of children will then breed with the pools of stock developed from the abduction program and the 144,000.

How unfortunate that we do not have better knowledge of our present genetic state, and the specific elements of that new program.

Number of Transports

We can imagine how the tribes of earth will mourn when they see those transport angels in the sky. From the evidence of Betty Andreasson and the remarks in the ancient Rig Veda we know that at least some transports have seats for only eight people. If the 144,000 are divided into such small groups, eighteen thousand transports would be required! Removal of such small groups and later return of the transports for another group seems hardly credible. Such procedure would produce extraordinary turmoil in the earth population. Therefore, it seems reasonable to conclude that all members of the 144,000 will be taken away simultaneous. The evidence from David Jacobs suggests that perhaps larger numbers are placed into the dematerialization pools on one transport, but we have no idea how they would be physically constrained or other requirements. Even if one hundred persons were carried away on one transport roughly 1500 transports would be required, still a sizable number.

We also now have a better understanding of the remote controlled craft described by Daniel Fry. Those craft would pick up individuals in groups of four, or perhaps more, to be carried to the waiting transports, rather than being beamed up. The latter power may be used only for a very small number of individuals under exceptional circumstances. Furthermore, our God may wish to demonstrate his power to the world at this amazing event.

The Elect

I shall now mention passages that have puzzled the generations. The word “elect” has been used for those who have been chosen specially by God, but understood as Christians or believers on this earth. From study of the passages I believe it refers to those who will be carried away to that other world.

Consider this passage from:

Matt 24:22-24

And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened. Then if any one says to you, ‘Lo, here is the Christ!’ or ‘There he is!’ do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect.

This reference could be to all those called by God, regardless of their future, but I have viewed it as more applicable to those who will be lifted away.

Matt 24:31 suggests this possibility —

and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

We see a hint of this in a parable from Luke 18:6-8 —

And the Lord said, “Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?”

Paul repeatedly uses this term to refer to Christian converts in general, perhaps believing that they would become part of the elect. See Romans 8:33, 11:7, 2 Tim 2:10, and Titus 1:1. Thus Christianity reduced the significance of the term.

But if we view it as a reference to this special group of people we gain other insights. Consider this passage from the *Book of Enoch*.

Enoch 39:3-9

And in those days a whirlwind carried me off from the earth,
And set me down at the end of the heavens.

And there I saw another vision, the dwelling places of the holy,
And the resting-places of the righteous.

Here mine eyes saw their dwellings with His righteous angels,
And their resting-places with the holy.

And they petitioned and interceded and prayed for the children of men
And righteousness flowed before them as water,
And mercy like dew upon the earth:
Thus it is amongst them for ever and ever.

And in that place mine eyes saw the Elect One of righteousness and of
faith;
And I saw his dwelling-place under the wings of the Lord of Spirits.

And righteousness shall prevail in his days
And the righteous and elect shall be without number before Him for ever
and ever.

And all the righteous and elect before Him shall be strong as fiery lights
And their mouth shall be full of blessing,
And their lips shall extol the name of the Lord of Spirits
And righteousness before Him shall never fail,
And uprightness shall never fail before Him.

There I wished to dwell,
And my spirit longed for that dwelling-place:
And there heretofore hath been my portion,
For so hath it been established concerning me before the Lord of Spirits.

In those days I praised and extolled the name
of the Lord of Spirits with blessings and praises,
because He hath destined me for blessing and glory
according to the good pleasure of the Lord of Spirits.

Thus we can see how this passage probably refers to that other world. Enoch longed to be part of that group of people. His visions may have been of the future, and not of the current moment. Or perhaps he saw a very busy world being prepared for these events.

Our lack of appreciation of what is truly holy before God is the great failing of this generation. We became secular, until we no longer understand the significance of holiness.

The return of these elect is also mentioned elsewhere.

Matt 19:28

Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

Jesus did not address this remark merely to the apostles and disciples, but to all who would give themselves to him. While we might regard this as a hope in the resurrection, it also could mean a promise to those who would become part of the elect. Clearly, not everyone could sit on twelve thrones, but only those chosen to take on such administrative responsibilities.

Jesus spoke of the new world that is yet to come.

How unfortunate that we do not have a complete record of his remarks.

We also find this promise in other passages.

Rev 3:21

He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne.

We are now in a position to put some sense into Paul's remarks in the New Testament.

1Thes 4:13-18

For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words.

We should remember that if Jesus returns he will execute a world judgment. At that time the sleeping survivors would be removed to the mansion worlds. This would constitute a general resurrection and would be part of the extraordinary events. The difficult part of Paul's remark is that it implies that all of God's people would meet Jesus, (via his angelic transports), when only the elect would be taken away. The other survivors would remain.

We should consider that Paul may have had the idea that the elect would be the only segment to constitute God's people, when we know large segments of survivors would remain on this world.

This suggestion is reinforced by another remark.

1 Cor 15:50-57

I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

Other of Paul's remarks might be interpreted in the same light.

Phil 3:20

But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ.

Paul clearly looked forward to an unusual earth event. We know from other remarks that he did not expect the world to simply be destroyed.

Eph 2:7

. . . that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

The world could not go on into future ages if it had no citizens.

Therefore, Paul believed an elect would be removed at the return of Jesus, and would share in that glory. The changing to which Paul looked forward was dematerialization on seraphic transports. When those elect would meet Jesus in the air it would be on those transports. However, Paul did not have the benefit of the numbers shown to John, and therefore applied the term elect to all of God's people and not merely the 144,000. He just simply did not have enough information to understand.

CHAPTER FORTY SIX

C. S. Lewis On Aliens

Nearly forty years after his death C. S. Lewis is still a bright star among Christians, from Fundamentalists, to Evangelicals, to Main Liners, to Catholics. They know his highly popular *Chronicles of Narnia* and such Christian favorites as *The Great Divorce*, *Mere Christianity*, *Miracles*, *The Problem of Pain*, *Reflections on the Psalms*, *The Case for Christianity*, *Surprised By Joy*, and *The Screwtape Letters*. Other Christian apologetics include *God in the Dock: Essays on Theology and Ethics*, *Beyond Personality: The Christian Idea of God*, *Pilgrim's Regress*, and *Preface to Paradise Lost*. Many of his books are still best sellers.

Curiously, Lewis also had some highly important things to say in his fictional trilogy, *Out of the Silent Planet*(OSP), *Perelandra*(P), and *That Hideous Strength*(HS). Still another important book was *Till We Have Faces; a Myth Retold*(TWHF).

Christians are mostly unaware of the discussions he presented in the 1940s on cosmic events then beginning to unfold about our planet. In fact, the last chapter of *Out of the Silent Planet* and the first two chapters of *Perelandra* contain remarks which show that Lewis knew far more about our visitations than he would ever acknowledge openly. As he explicitly stated:

OSP: It is time to remove the mask and to acquaint the reader with the real and practical purpose for which this book has been written.

He had a good many facts, which he had no intention of publishing at that time. They concerned planets, and activities he did not want to frankly discuss. The forces behind science would play a very important part in coming events. Unless we human residents on this planet prevented them, they would be disastrous.

OSP: The dangers to be feared are not planetary but cosmic, or at least solar, and they are not temporal but eternal. More than this it would be unwise to say.

We can recall what Adamski and others had to say about disruptions in the Solar System which might occur as the result of our nuclear disasters, and the concern our Visitors had for such events.

Lewis was troubled by the methods he should employ to alert his fellows on this world. He thought the only way he could express himself was through fiction, but he was concerned that:

OSP: . . . if accepted as fiction it would for that very reason be regarded as false.

However, upon further reflection he realized that:

OSP: . . . there would be indications enough in the narrative for the few readers — the very few — who at present were prepared to go further into the matter.

He also recognized that:

OSP: What we need for the moment is not so much a body of belief as a body of people familiarized with certain ideas. If we could even effect in one per cent of our readers a change-over from the conception of Space to the conception of Heaven, we should have made a beginning.

And that is the great Christian problem.

Christians cannot conceive of Space as Heaven. The abductees all know it, but the world goes on blissfully about its business unaware of how we are now being introduced to the real Heaven.

Not for very long.

Lewis, aware that this problem would one day face us, spoke in disguised language about it. He did so in the first two chapters of *Perelandra*.

He spoke of the *eldila*. Ransom, (not an accidental name), the hero of his fictions, had run into these beings on Mars. He also spoke of the Oyarsa, the Planetary Rulers.

The *eldila* are very different from any planetary creatures. Their physical organism, if organism it can be called, is quite unlike either the human or the Martian. They do not eat, breed, breathe, or suffer natural death, and to that extent resemble thinking minerals more than they resemble anything we should recognize as an animal. Though they appear on planets and may even seem to our senses to be sometimes resident in them, the precise spatial location of an *eldil* at any moment presents great problems. They themselves regard space (or "Deep Heaven") as their true habitat, and the planets are to them not closed worlds but merely moving points — perhaps even interruptions — in what we know as the Solar System and they as the Field of Arbol.

I, for one, felt that Lewis blended the descriptions of two different types of beings. The first was what the *Urantia Papers* call midwayers. We know them in the New Testament as demons, but the Greek word does not imply maliciousness, in spite of the biblical illustrations. The word meant beings who were invisible but who could manipulate the physical world.

The second was the androids visiting our planet. Lewis used the word “minerals.” The midwayers do not exist in a medium which could be classified under such term, while the androids do.

I was also troubled by the statement that the precise spatial location of an eldil at any moment presents a problem because the androids are precisely located during their activities about our planet, while the midwayers are not.

The concept that the material bodies of space were regarded not as “closed worlds” but merely moving points on the “Filed of Arbol” took this to a higher dimensional level. While the midwayers certainly work on levels not visible to us, the androids apparently do also, since they can evaporate right in front of our eyes, can move themselves and their guests directly through material walls and other hard objects, and produce all kinds of actions we can only regard as magical.

In his fiction Lewis was describing a visit to the cottage of his friend Ransom. He went on, reflecting the dilemma now faced by many of us.

I kept on telling myself that it would be perfectly delightful to spend a night with Ransom and also kept on feeling that I was not enjoying the prospect as much as I ought to. It was the eldila that were my trouble. I could just get used to the fact that Ransom had been to Mars . . . but to have met an eldil, to have spoken with something whose life appeared to be practically unending. . . . Even the journey to Mars was bad enough. A man who has been in another world does not come back unchanged. One can't put the difference into words. When the man is a friend it may become painful: the old footing is not easy to recover. But much worse, my growing conviction that, since his return, the eldila were not leaving him alone. Little things in his conversation, little mannerisms, accidental allusions which he made and then drew back with an awkward apology, all suggested that he was keeping strange company; that there were — well, Visitors — at that cottage.

Betty Andreasson came back changed; she exposed her life to the public. Swift was changed; his experience drove his life. Adamski was changed; he became a buffoon to the world.

We know that many abductees feel they are not being left alone. They are sensitive to the fact of — well, Visitors — all around the cottages where they live.

As I plodded along the empty, unfenced road which runs across the middle of Worchester Common I tried to dispel my growing sense of *malaise* by analyzing it. What, after all, was I afraid of? The moment I had put this question I regretted it. I was shocked to find that I had mentally used the word “afraid.” Up till then I had tried to pretend that I was feeling only distaste, or embarrassment, or even boredom. But the mere word *afraid* had let the cat out of the bag. I realized now that my emotion was neither more, nor less, nor other, than Fear. And I

realized that I was afraid of two things—afraid that sooner or later I myself might meet an eldil, and afraid that I might get “drawn in.” I suppose every one knows this fear of getting “drawn in” — the moment at which a man realizes that what had seemed mere speculations are on the point of landing him in the Communist Party or the Christian Church — the sense that a door has just slammed and left him on the inside. The thing was such sheer bad luck. Ransom himself had been taken to Mars (or Malacandra) against his will and almost by accident, and I had become connected with his affair by another accident. Yet here we were both getting more and more involved in what I could only describe as inter-planetary politics. As to my intense wish never to come into contact with the eldila myself, I am not sure whether I can make you understand it. It was something more than a prudent desire to avoid creatures alien in kind, very powerful, and very intelligent. The truth was that all I heard about them served to connect two things which one’s mind tends to keep separate, and that connecting gave one a sort of shock. We tend to think about non-human intelligences in two distinct categories which we label “scientific” and “supernatural” respectively. We think, in one mood, of Mr. (H. G.) Wells’ Martians (very unlike the real Malacandrins, by the bye), or his Selenites. In quite a different mood we let our minds loose on the possibility of angels, ghosts, fairies, and the like. But the very moment we are compelled to recognize a creature in either class as *real* the distinction begins to get blurred: and when it is a creature like an eldil the distinction vanishes altogether. These things were not animals — to that extent one had to classify them with the second group; but they had some kind of material vehicle whose presence could (in principle) be scientifically verified. To that extent they belonged to the first group. The distinction between natural and supernatural, in fact, broke down; and when it had done so, one realized how great a comfort it had been — how it had eased the burden of intolerable strangeness which this universe imposes on us by dividing it into two halves and encouraging the mind never to think of both in the same context. What a price we may have paid for this comfort in the way of false security and accepted confusion of thought is another matter.

Lewis captured it with one word: Fear.

Budd Hopkins based his work on Fear.

The modern secularists Fear because they do not want to face the Kingdom of Heaven.

Christians Fear. They try to dispel their growing sense of *uneasiness* by analyzing it. What, after all, is there to be afraid of? They have God, don’t they? They avoid the situation by pretending they feel only distaste, or embarrassment, or even boredom.

What an easy way to escape such momentous responsibilities!

At least Lewis realized that he was afraid of two things — afraid that sooner or later he might meet an eldil, and afraid that he might get “drawn in.” Christians most certainly do not want to meet an android from another place in the universe. Nor do they want to get drawn into such devil insanity. What a spiritual disaster it would be to know that a door has just slammed and left them on the inside. That would be sheer bad luck.

As we can see, Ransom had been taken to Mars against his will. The abductees are taken to who knows where against their will. What a travesty of our dignity and choice! But if God has ordered his agents to take people against their will in order to accomplish his objectives I imagine we should have some second thoughts about it.

This was the Fear Budd Hopkins faced. He might get called up against his will. “They” might peremptorily take him away and invade his being with their probes and their mind scans.

Yet here we are, getting more and more involved in what can only be described as inter-planetary politics. A great spiritual battle is now underway, and we have become participants whether we want to or not. No wonder David Jacobs and John Mack want to classify the actions of divine agents into comfortable academic pigeon holes.

We all have an intense wish never to come into contact with the eldila-androids. This is more than a prudent desire to avoid creatures alien in kind, very powerful, and very intelligent. It is a desire to not get involved in God’s heavenly kingdom. We have it all comfortably laid out here upon earth, in our minuscule intellectual frameworks. Why should we bring our favorite theologies to test against God?

The truth is that these new cosmic concepts serve to connect two things we want to keep separate. Connecting them gives us a shock. We tend to think about non-human intelligences in two distinct categories that we label “scientific” and “supernatural” respectively. We think, in one mood, of the “scientific” exploration of space. In quite a different mood we let our minds loose on the possibility of angels, ghosts, fairies, and the like. But the very moment we are compelled to recognize a creature in either class as *real* the distinction begins to get blurred: and when it is a creature like an eldil-android the distinction vanishes altogether. These things are not animals — to that extent we must classify them with the second group; but they have a material vehicle whose presence could (in principle) be scientifically verified. To that extent they belong to the first group. The distinction between natural and supernatural, in fact, now breaks down. When it does, one realizes how great a comfort it had been — how it had eased the burden of intolerable strangeness which this universe imposes on us — by dividing it into two halves and encouraging the mind never to think of both in the same context. The price we have paid for this comfort in the way of false security, and accepted confusion of thought, is not yet counted. We simply did not realize the cost.

The farther I went the more impossible I found it to think about anything except these eldila. What, after all, did Ransom really know about them? By his own account the sorts which he had met did not usually visit our own planet — or had only begun to do so since his return from Mars. We had eldila of our own, he said, Tellurian eldils, but they were of a different kind and mostly hostile to man. That, in fact, was why our world was cut off from communication with the others. He described us as being in a state of siege, as being, in fact, an enemy-occupied territory, held down by eldils who were at war both with us and with the eldils of “Deep Heaven,” or “space.” Like the bacteria on the microscopic level, so these co-inhabiting pests on the macroscopic permeate our whole life invisibly and are the real explanation of that fatal bent which is the main lesson of history. If all this were true, then, of course, we should welcome the fact that eldila of a better kind had at last broken the frontier (it is, they say, at the Moon’s orbit) and were beginning to visit us.

Again, I find myself caught in the confusion Lewis here creates. Our midwayers have been on this planet for thousands of millennia. Midwayers from other planets do not visit us. Unless Lewis is using the term eldila to describe an assortment of invisible spirit beings, thrown together into one class, I cannot reconcile his thoughts.

The eldila he here describes are the rebel Planetary Prince and his cohort — Caligastia and Daligastia. They have created this enemy-occupied territory. They are definitely hostile to man. The fact of their rebellion is what cut us off from communication from the others, those of Deep Heaven or Space. This is the real explanation of that fatal bent of human kind toward evil which is the main lesson of history. We are emphatically in a state of siege.

This circumstance came up time and again with the abductees. Unfortunately the godless investigators could not grasp the meaning of those revelations.

Swift spent a major section in his *Travels on the Island of Sorcerers and Magicians*. (Note how the word Glubbudbrib represents someone exhaling under water. We were told the Prince’s palace went under water soon after the rebellion, UP759.) Among other phenomena, that Prince had power to bring up long dead people as living entities (spiritualism). This was Swift’s method of describing our state of siege, as well as giving historic reference to that distant time. Lewis goes on:

“Yes. If you remember, before I left Malacandra the Oyarsa hinted to me that my going there at all might be the beginning of a whole new phase in the life of the Solar System — the Field of Arbol. It might mean, he said, that the isolation of our world, the siege, was beginning to draw to an end.”

“Yes. I remember.”

“Well, it really does look as if something of the sort were afoot. For one thing, the two sides, as you call them, have begun to appear much more clearly, much less mixed, here on Earth, in our own human affairs — to show in something a little more like their true colors.”

Lewis may have given us a fictional context, but the statements are all too true. And prophetic.

We are about to face a more sure and horrible exhibition of those true colors. Unfortunately, the godless investigators are in total denial.

Lewis spent an entire book delineating those true colors in *That Hideous Strength*, including decapitated heads that came under the control of that evil personality. How many realized that Lewis resorted to an allegorical parallel with reality? The rebel Prince will take control of the mind of those humans who gave themselves to him. That is the way he will execute his horror in these last days of the world age. See my book on *Spirit Entry Into Human Mind*.

“And where do you come in?”

“Well—simply I’ve been ordered there.”

“By the—by Oyarsa, you mean?”

“No. The order comes from much higher up. They all do, you know, in the long run.”

That is another element most people cannot grasp. Our Visitors are here under command from the highest level, and that level is our Creator, our God. The eldila, the androids, report to the highest universe authority.

CHAPTER FORTY SEVEN

C. S. Lewis on the Cosmic Reserve Corps

I postponed discussion of these statements by Lewis because of the connection to recent trends in Christian thinking. The more we study Lewis the more we perceive his knowledge about unfolding world spiritual developments, and the secrets he must have known. Many times his settings are styled in the only social framework he knew, in the 1940s and 1950s. This causes us to tend to ignore his importance, seeing curious fiction, but not much more than that.

I continue to quote here from the second chapter of *Perelandra*.

"I know" said he with one of his singularly disarming smiles. "You are feeling the absurdity of it. Dr. Elwin Ransom setting out single-handed to combat powers and principalities. You may even be wondering if I've got megalomania."

My voice trailed, "I didn't mean that quite."

One of the problems I have personally encountered is the accusation of megalomania. This takes different forms, depending on how well the other person knows me. Members of my personal family have often asked why I think I can save the world. Well — I can. Not under my human power, of course, but as a contributing member of God's heavenly kingdom. And with God's support in my human expressions I just might be able to help with the grave decisions we all must shortly face. I have given major portions of my life to fighting "powers and principalities." My book, *Spirit Entry Into Human Mind*, is a synopsis of facts, analysis of revelation, and exhortations to that exact end.

Ransom continues:

"Oh, but I think you did. At any rate that is what I have been feeling myself ever since that thing was sprung on me. But when you come to think of it, is it odder than what any of us have to do every day? When the Bible used that very expression about fighting with principalities and powers and depraved hypersomatic beings at great heights (our translation is very misleading at that point, by the way) it meant the quite ordinary people were to do the fighting."

"Oh, I dare say," said I. "But that's rather different. That refers to a moral conflict."

Ransom threw back his head and laughed. "Oh, Lewis, Lewis," he said, "you are inimitable, simply inimitable!"

Lewis, in his fiction, pretended he didn't get it. He assumed the role of traditional minds who see nothing in this battle except moral conflict. No wonder Ransom laughed. If it were not so grave I would laugh also at the spiritual childishness of Christians.

We have now entered the battle zone of real spiritual struggles. We face imminent warfare.

The danger was summed up eloquently by the *Urantia Papers*, page 610.

Caligastia, your apostate Planetary Prince, is still free on Urantia to prosecute his nefarious designs, but he has absolutely no power to enter the minds of men, neither can he draw near to their souls to tempt or corrupt them unless they really desire to be cursed with his wicked presence.

I stated to many people that the desire to be cursed with his wicked presence is easily expressed. All one need do is sit in one's living room chair, close one's eyes, and say, "Spirit, come speak with me." He will surely come.

Thousands around our planet perform that simple act daily.

The great self deception is in the fact that those individuals have no control over which Spirit will come. They cannot specify, since these are spiritual transactions not under human control.

As all Christians know, only evil spirits would take advantage of that invitation. Loyal spirit beings, including midwayers and angels, would not.

Many have argued with me that such beautiful and nice people, friendly and helpful to their neighbors and friends, great at their professions, would not be bothered by a wicked spirit being.

The great fault is that those people cannot discriminate between God and the Devil. They think all spirits are benign. Since all spirits are benign they really don't care which spirit comes into their minds, as long as they have the thrill, the sensation, of spirit communications. As Jesus said in John 16:2-3, "*Yes, the time comes that whosoever kills you will think that he does God's service. And these things will they do unto you, because they have not known the Father, nor me.*"

That is the nature of the coming spiritual struggle.

"Say what you like, Ransom, there *is* a difference."

"Yes. There is. But not a difference that makes it megalomania to think that any of us might have to fight either way. I'll tell you how I look at it. Haven't you noticed how in our own little war here on earth, there are different phases, and while any one phase is going on people get into the habit of thinking and behaving as if it was going to be permanent? But really the thing is changing under your hands all the time, and neither your assets nor your dangers this year are the same as the year before. Now your idea that ordinary people will never have to meet the Dark Eldila in any form except a psychological or moral form — as temptations or the like — is simply an idea that held good for a

certain phase of the cosmic war: the phase of the great siege, the phase which gave to our planet its name of Thulcandra, the *silent* planet. But supposing that phase is passing? In the next phase it may be anyone's job to meet them . . . well, in some quite different mode."

"I see."

This is the connection Christians cannot grasp. The events unfolding around our world today, the Visitors in our skies, the abduction of human beings onto celestial craft, the marvelous crop circles, and the mutilation of animals, are all elements to wake us up to the fact that the long isolation of our planet is at an end, and that we must now engage in the most profound spiritual warfare ever to face a planet. The idea that we must meet the Devil in *psychological or moral form — as temptations or the like*, is simply no longer good. He has taken on a new power, granted him by God. The time of his release has come. The exceptional element is that ordinary human beings will be the soldiers to engage this task. Jesus will not do it for us, nor the angels. The battle is now in our hands. Many have been conditioned and prepared on board those celestial craft.

Donna Higbee is a Christian hypnotherapist operating in Santa Barbara, California. Many of her clients believe they have been abducted. Donna is a highly intelligent individual, understanding, for example, the unique and mysterious nature of the crop circles. She has noted the great spiritual changes now taking place.

We are in a time of great change — how we view this change and what we do with it is up to us. It can be viewed as frightening and disruptive, or it can be viewed as a wonderful opportunity for personal growth and freedom from stagnant patterns in our lives. For example, as companies experienced financial difficulties and began downsizing a few years back, I was laid off my job. I found another position, only to be laid off again within five months due to a major cutback. Well, two layoffs within five months was most discouraging and the job market was almost nonexistent. One layoff I might have expected, but two within so short a time . . . I stepped back and looked at the pattern. I tuned into the energies shaping the moment and **felt** that there were active forces in play in my life, not just the random, seemingly unfortunate occurrence of layoffs. I didn't ask for another job . . . I asked for the awareness of what it was I should be doing at that place and time in my life. It wasn't even three days later that I felt an intense urge to contact a UFO researcher and see if he needed assistance (I knew nothing about UFOs and cared even less). He said how strange that I should call, as he had just realized that he was in need of assistance if he were to continue in his work. We met, I began working with him, and my life changed forever!

Thus Donna was “pulled into” the abduction phenomenon without her purposeful intent, suddenly out of the blue. She had an intense desire to get involved. Matters unfolded from there.

Many of us have experienced similar “calling.”

As Lewis wrote:

“Don’t imagine I’ve been selected to go to Perelandra because I’m anyone in particular. One never can see, or not till long afterwards, why *any* one was selected for *any* job. And when one does, it is usually some reason that leaves no room for vanity. Certainly, it is never for what the man himself would have regarded as his chief qualification.”

... “But you’ve no idea what you are to do, or what conditions you will find?”

“No idea at all what I’m to do. There are jobs, you know, where it is essential that one should *not* know too much beforehand . . . things one might have to say which one couldn’t say effectively if one had prepared them.

As stated by the *Urantia Papers*:

UP438: In the more advanced planetary ages these seraphim enhance man’s appreciation of the truth that uncertainty is the secret of contented continuity. They help the mortal philosophers to realize that, when ignorance is essential to success, it would be a colossal blunder for the creature to know the future. They heighten man’s taste for the sweetness of uncertainty, for the romance and charm of the indefinite and unknown future.

That sums up the nature of the task facing us today. It is better that we not know beforehand what we should do. God’s Holy Spirit will guide us.

Mark 13:11-13

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.

And that is why the preparation was done surreptitiously, buried in the deep mind. When the time comes for service to our brothers and sisters that knowledge will open to us.

The severe Christian reaction to these celestial transactions may be seen by reading their literature on our Celestial Visitors, or by visiting their Internet web sites. It is fear driven.

Donna Higbee is deeply disturbed by recent trends in the buried information coming from those special clients.

Brainwashing . . . that is a strong word but I use it purposely, as I question the sudden change in abductees' attitudes all over the country. I'm a hypnotherapist in Santa Barbara and the director of CEIT (Contact Encounters Investigation Team), an abductee support and research group. I noticed a drastic change earlier this year in the attitudes of several of the abductees from one meeting to the next. People who had been traumatized all their lives by ongoing abductions and had only anger and mistrust for their non-human abductors suddenly started saying they had been told/shown that everything that has happened to them was for their own good, that the abductors are highly spiritual beings and are helping them (the abductee) to evolve spiritually. By accepting this information, the abductees stopped fighting abduction and instead became passive and controlled. When I checked with other researchers, I found that this was a pattern that was repeating itself over and over again around the country. I became concerned that abductees were accepting these explanations from entities that we know can be deceitful, use screen memories to mask real memories, use virtual reality scenarios to implant images into abductees' heads, and manipulate and abuse. I wrote an article for the MUFON UFO Journal (September 1995) and encouraged abductees to seriously think about what they were accepting as their truth, in light of the evidence, not the explanations offered them by these non-human entities. I invited comments from the readership.

The serious problem was that the investigators placed that anger and fear within others. The godless literature produced by David Jacobs, Budd Hopkins, John Mack, Ray Folwer, and other investigators created an atmosphere of anger and fear. But Donna is expressing her own fear. In spite of her unusual personal experiences she fails to grasp that God has control of the universe, and that our Visitors can only come from "good" sources. The Devil has been limited to this planet, and now has no fallen angels under his command, with or without space vehicles.

Consider the experience of some people, unspoiled by the fear generated by the investigators.

After Barney Hill became fully aware of his experience through the hypnosis of Benjamin Simon he turned cosmic. He bought star maps and placed them on the walls of his home. He began reading books about cosmic matters. He continued to do so until he died. Can we wonder that he died so young because he wanted to be in another place, far removed from this one?

Back in the late 1960s two police officers from Zanesville, Ohio, chased a UFO for eighty miles to the Pennsylvania State line. The one officer was overwhelmed by the fact that he had seen and chased an alien object in the sky. He turned cosmic. He quit the police force, and moved away. He could not handle his familiar earthly associations.

Many, many people have been elevated to similar understanding. That new vision most often causes them to become religious. They now have perspectives on God and Creation that transcends Christian views. Christians do not understand the Kingdom of Heaven. They only know Paul's theology.

But Paul himself was the first to say that he taught milk, and not meat.

1 Cor 3:1-2

But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready.

Heb 5:12-14

For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.

The difficulty is that Christians have been living on Paul's milk for two thousand years. They never matured to solid spiritual food. Then they see the Devil around every corner, and in every cosmic transaction.

When they assign our celestial Visitors to the Devil they should remember that the Jews could not deal with Jesus, and his cosmic teachings. They assigned him to the Devil, Mark 3:22. If Jesus appeared today Christians also would assign him to the Devil, because they would be unwilling to accept his cosmic teachings. Just as they cannot now accept the fact of new revelations.

Because Christians think in superstitious and mythical frameworks, they see the Devil in every celestial transaction. Whether it is explanations from *entities that we know can be deceitful, (who) use screen memories to mask real memories, (who) use virtual reality scenarios to implant images into abductees' heads, (or who) manipulate and abuse*, the fear is ever present.

One of their favorite passages is found in Isa 14:29:

"Rejoice not, O Philistia, all of you, that the rod which smote you is broken, for from the serpent's root will come forth an adder, and its fruit will be a flying serpent.

Of course, we can wrench anything out of context. The serpent reference is to King Uzziah, not the Devil, and a prophecy of what will follow his demise.

Perhaps the situation was best summed up by Matthew Henry in his *Commentary*.

A rebuke to the Philistines for triumphing in the death of king Uzziah. He had been as a serpent to them (v. 29), had bitten them, had smitten them, had brought them very low, <2 Chr. 26:6>. He warred against the Philistines, broke down their walls, and built cities among them. But when Uzziah died, or rather abdicated, it was told with joy in Gath and published in the streets of Ashkelon. It is inhuman thus to rejoice in our neighbor's fall. But let them not be secure; for though when Uzziah was dead they made reprisals upon Ahaz, and took many of the cities of Judah <2 Chr. 28:18>, yet out of the root of Uzziah should come a cockatrice, a more formidable enemy than Uzziah was, even Hezekiah, the fruit of whose government should be to them a fiery flying serpent, for he should fall upon them with incredible swiftness and fury: we find he did so. <2 Kin. 18:8>, he smote the Philistines even to Gaza. Note, If God remove one useful instrument in the midst of his usefulness, he can, and will, raise up others to carry on and complete the same work that they were employed in and left unfinished.

We might apply the prophecy to some remote time, not to the immediate context of the battles with the Philistines. For example, the flying fiery serpent might be nuclear missiles. Since this passage tells of events to flow out of the Jews, and since the Jews have nuclear weapons, they would bring destruction to "Philistia." Then their doom would come, indeed.

To take any Bible verse on flying objects and assume it can be applied to the events in our skies today is a perversion of truth.

As far as I am aware no Jew or Christian has ever understood the flying objects which visited with Moses. Are we to assume that they are Devil's angels also?

Another favorite passage to show the work of the Devil is in Genesis 6:1-4.

When men began to multiply on the face of the ground, and daughters were born to them. The sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

Many cite this passage as an indicator of Devil's brood, known as the Nephilim, interbreeding with the daughters of men. From this view it is assumed that the breeding on board the celestial craft has the same origins. Both the craft and the breeding are evil. The Devil's brood aboard those craft are modern Nephilim.

I discussed this passage in some depth on an Internet biblical prophecy discussion list in August, 1997. The following is slightly edited from that post.

A major difficulty we have in understanding is due to the myths and folk stories we develop around biblical passages because the information is so sparse, and because we do not understand them.

If you examine Gen 6:1-4 you will find that it actually contains several pieces of information. The pertinent verses are:

Gen 6:2 — *the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose.*

and 6:4 — *The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, men of renown.*

The passage is not sequential; verse 3 is an interpolation between other remarks.

Portions of verse 4 repeat verse 2.

This is obviously a record of very ancient times, how ancient we cannot say.

Importantly, you can see in 6:4 that the phrase about the Nephilim is separated in thought from the "sons of God." The words "also afterward" show an episode later in time from the Nephilim. The "also" and the "afterward" both suggest this. The Christian confusion is in tying verse 2 to the beginning of verse 4. If we accept such premise the Nephilim then are understood to be "sons of God," but evil sons, part of Satan's retinue. Clearly we can see that the interbreeding of genetic stock took place with the "sons of God," not the Nephilim. Hence the assignment of breeding on board the celestial craft to the Nephilim is a grievous error.

The idea that the Nephilim were evil is further based on the Hebrew meaning of the word, bully or tyrant, and the descriptions of Num 13:32-33. They were of giant stature; the Israelites feared them; they were characterized as evil.

Another part of the problem is that the breeding in Gen 6 takes place with the "sons of God." This sets all of us on jagged edge, because it obviously is not mating of natural man and woman. But to suggest that the mating was evil may be to denounce an action blessed by God. You can see the product of that breeding. It produced mighty men. They were men of true renown.

Our problem in understanding does not go back to the Nephilim; it goes back to the "sons of God." Who were they?

We all should keep our heads together. If these "sons of God" bred with mortal women there had to be genetic compatibility. If you breed a horse with a donkey you get a sterile mule. These two closely related animals have a slight genetic incompatibility. Therefore, the "sons of God" had to be more closely

related to human genetic stock than are horses and donkeys to one another. Especially since the breeding produced such great offspring. The record tells us the offspring were material beings, not spirit beings.

If you examine your Bible on the phrase “sons of God” you will find that it leads into some very important information.

Job 1:6 — *Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.* This is repeated in Job 2:1.

From this passage it is assumed that Satan was a son of God, and that other sons of God are evil also. Hence the extrapolation of this deduction onto Gen 4. But we have no way of knowing if the sons of God in Gen 4 were good or evil. Mighty men of renown suggests they were good.

Job 38:4-7 — *Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements — surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the Morning Stars sang together, and all the Sons of God shouted for joy?*

These Sons of God were clearly present on the creative scene before God laid the foundations of the earth. Although many Christians believe these Sons of God are human sons, the passage is clear that human sons did not yet exist. It is obvious from the statements that God is questioning Job: “Where were YOU when I laid the foundations of the earth?” That was when the Morning Stars sang together and all the Sons of God shouted for joy. It was the dawn of creation and man did not yet exist. The Morning Stars were angelic beings. Since the Morning Stars and Sons of God are both present at the same time it is more natural to assume that the Sons of God were heavenly beings also.

Now consider two passage from Psalms.

Ps 29:1— *Ascribe to the LORD, O sons of God, ascribe to the LORD glory and strength.*

Ps 89:6 — *For who in the skies can be compared to the LORD? Who among the sons of God is like the LORD.*

In the latter two verses the translators normally render the phrase as “heavenly beings” because they recognize the context as heavenly. However, the Hebrew phrase *benai elim* means literally *sons of the gods*. Since we recognize the Hebrews words *elohim* and *elim*, both plural, as majestic designations for God, the phrases in Psalms can be taken as *sons of God*. But why didn’t the translators render it literally; why did they use the phrase “heavenly beings?”

Our problem has to do with our belief that there is only one divine Son of God — Jesus. If the translators had rendered these words literally they would have raised the specter of more than one divine Son of God.

In fact, the passage of Job 38 shows just that. But in that case the translators could not render it differently; they would have destroyed the beauty of the passage.

Now what do we do?

Our problem rests on the apostle John: He repeatedly asserts that Jesus was the only (begotten) Son: John 1:14, 1:18, 3:16, 3:18 and I John 4:9. He is the only source in the New Testament for this designation. But from these statements by John, it is a rigid rule from tradition that Jesus was the ONLY divine Son of God.

(For your information, the word “monogeni,” invariably used by John, is hotly debated among recent biblical scholars. They propose that this word be omitted in the translations because they discovered that a later Christian editor used it in a sense that nullified its literal meaning. The Revised Standard Version then followed that view, rendering “only Son” instead of “only begotten Son.” By coincidence, this view also reinforced the idea of an ONLY divine Son.)

The difficulty to our understanding is that the Old Testament passages show more than one divine Son of God. In fact, whole orders exist, and of different classes. The heavenly Sons of God in Job 1, 2, and 38 are all created, not Creators. They came to council before the Creator. This subordinate ranking is also indicated in the Psalm passages.

Who among the created Sons of God can compare with the Creator? None.

Importantly, John does not deny this evidence. He always refers to Jesus as the “only begotten” Son of God. None of the other divine Sons were ever born of an earth woman. This made Jesus unique, not because he was an only divine Son, but because he was the only Son of God to be born of an earth woman.

Further sense of this troublesome matter may be obtained from Psalm 82. God takes his seat in the divine council; in the midst of the gods he holds judgment. He says, *You are gods, Sons of the Most High, all of you. Nevertheless, you shall die like men and fall like any man.* He obviously was judging the fallen divine Sons, those who engaged in heavenly rebellion.

Now back to the sons of God in Genesis.

In the above illustrations we see the designation used for beings who occupy the heavenly realms. The phrases “sons of God,” (or “Sons of God”), imply origin in the sky. They are not from earth. (We put the capitalization on the words; the Hebrew text has no such capitalization.)

If the “sons of God” who came in unto the daughters of men originated in the sky these are material heavenly sons, not spirit heavenly sons.

In other words, by opening such revelation, we are witnessing insight into episodes in our planetary past which have been buried by the generations, and which are related to substitute genetic programs now underway. If human mortals can be lifted into heaven, Rev 14:3, Matt 24:31, and if human mortals can be brought back down from heaven, Deut 30:4, and if holy seed will be brought down to breed with men, I Enoch 39:1, we have explanations for transactions in our planetary past. The holy seed to come down from heaven in the future is exactly the same program as the “sons of God” who came down from heaven in Gen 6. Except that something terrible went wrong and now God is correcting that program.

The “wrong” is centered in Adam and Eve. They betrayed a trust. They ruined a genetic program to improve the human races. We suffer the consequences to this day. Their children attempted to preserve the ruined program by breeding among themselves, including Abraham with his sister Sarah, the nobility of ancient Egypt and Macedonia of brothers to sisters, and the nobility of Europe by keeping a royal inbred elite.

In the end we all must decide for ourselves what is true and what is false. That is why God has conditioned world circumstances to these current conflicts.

As C. S. Lewis put it:

When the Bible used that very expression about fighting with principalities and powers and depraved hypersomatic beings at great heights it meant the quite ordinary people were to do the fighting.”

That is where we stand today.

CHAPTER FORTY EIGHT

Marshalling of the Cosmic Reserve Corps

David Morningstar wrote an unusual letter to the Urantia Foundation in Chicago in 1993. This letter is so important I felt I should include it in this book. It not only offers insight into events unfolding upon our planet today but also offers keen understanding of the manner in which the Apostle John received his revelations, which became the New Testament *Apocalypse*.

(Morningstar is not his original name. He changed his name some time after this experience. I inquired but he would not reveal the original. Apparently he felt some affinity with the American Indians, which led to the change.)

This letter was circulated privately within the Urantia community and then was sent as an Internet post to a Urantia discussion group on Friday, March 5, 1999.

To Urantia Foundation

June 17, 1993

Dear Sirs:

I am not sure why I am writing this letter to you, nor am I sure to whom I should submit this letter. This morning when I awoke I had a compelling feeling to send the following information, which is true, and which I personally experienced. If you would please forward this information to the appropriate person in your organization I would appreciate the courtesy. Prior to the experience I am about to relate, I had never heard of Urantia or the Book by the same name. I do not take nor have I ever taken drugs. I was raised as a Lutheran but did not consider myself (and still do not) affiliated with that denomination. I was a believer in a "God" but now know "Creator" more intimately due to the following experience.

On August 25, 1987, at 11:00 PM Arizona Time, I was reclining on my sofa in my remote desert ranch in central Arizona. This time is exact, as I had observed a digital clock on my television just prior to the following occurrence.

I was not asleep. I was in a relaxed state. I had just turned off my television. I began to hear what sounded like male voices emanating from behind the wall near my sofa. It sounded much like a news program was playing in the adjacent room. I could not understand the words due to their muffled quality, but I could distinguish the essence of male tonal inflections. I called out to my wife in the back of the

house thinking that she was awake and listening to our other TV too loud. In that instant, I fully realized that she was asleep, the TV was not on, and I had no idea what I was hearing.

Suddenly, I experienced a displacement of some type. Not what others have described as an “out of body experience” but a true bodily displacement. I remained fully awake but I was no longer in my living room. To describe what I was experiencing is difficult, due to the lack of English language references to adequately describe the events as they occurred, but the following is my best attempt.

Imagine a very large thick book, much like a large telephone directory. If you were to rifle the pages from page one to the last page you would experience a brief view of each page as it passed before your vision. My experience was much like that in quality, but I was not flipping pages of a book. Rather, I was “flashing” through what appeared to be thousands of real life “movies”. In each case, I was both a participant within each “movie” and I was an observer from outside the scenes viewed.

Each scene viewed/experienced was as real as if I were standing in front of you physically now and conversing with you. I smelled smells, saw colors, heard sounds, saw sights that are not normal to our reality here on Earth. I cannot describe much of what I experienced as there are no language referents for me to describe what happened. (How can I describe colors that do not exist in our current reality?)

Subjectively I felt as if I had been “gone” for at least three months. But upon the end of the experience, my digital clock indicated that I was “gone” less than one minute. I cannot remember now all of the experiences I encountered, but I do vividly remember two, . . . the last two . . . events. I was asked to remember them, because I would be sharing the experiences in my future with people who needed to know. The entity/person who told me this was quite remarkable.

The second to last scene (if I may call it such), I experienced was as follows:

Imagine yourself standing on an emerald green grassy hillside overlooking a tranquil cobalt blue sea. You can look out to the horizon and see the horizon is apparently many times larger than the horizon on Earth. The smooth plain before you is not water. It is instead, a deep cobalt blue glassy, crystal material of some kind. There are multitudes of “beings” of all shapes, sizes and dress standing upon the surface of this crystal plain. Many are human, many are humanoid, some are not human in form at all.

You look up to the sky and observe a beautiful star-filled night sky, but the stars are not in familiar patterns. You look at your hands and realize it is a sunny day, but when you look up you see a beautiful night sky.

The “beings” on the crystal plane before you are mostly conversing with each other, but a majority of them are looking up to the night sky and observing what I can only describe as “holograms” of enormous proportion. The holograms are depicting events on Earth, today.

I remember standing there on the hillside with my jaw hanging loose and saying out loud, “Wow!” I further remember a more impressive event-feeling-happening . . . While the scene before me was awesome, I was completely overwhelmed by the “emotional” experience. A presence on my immediate left, just out of sight of my peripheral vision, was a bright golden white light. Within this light was a being. I could not bear to look directly at this being, but I could feel with every fiber of my existence an overwhelming emotion of what I can only describe as “Unconditional Love . . . and great Authority & Power”. To this day I still break out in tears at the remembrance of this feeling. (People who have described near death experiences relate similar descriptions as I understand their descriptions.)

This Entity/Person spoke to me telepathically. No voice, just a communication direct to my mind. He said I was on a world far from my own at the center of a Universe. He told me it was a great communication center and a place where he called “home”. He told me his name was “Michael” and that he was what is called a “Creator Son”. He told me other things I will not relate in this letter but once I understood . . . or more importantly had a “knowing” that he was who he was, I was transported to a final “place”.

I was standing in a small room, looking at what appeared to be a plaster wall of an off-white color. Standing about a foot in front of this wall was a Greek or Roman column about four feet high with a small one foot square platform. It resembled the type of column one might place a bust upon. In fact there was displayed a bust of an old man (chest high to the top of his head.) It was a beautiful piece of workmanship. An attractive white marble, much in the style of the old masters like Rodin, Rafael or Michelangelo. The voice of “Michael” told me to remember this face, so when I saw that face again I would regain my memory (?) and begin my mission (?) on Earth in preparation for an Arrival (?) The instant I memorized the face I was back on my sofa at home, but in quite a changed state of being.

I saw the clock, it was not yet 11:01 ! I looked around the room, . . . it was light with a golden glow emanating from my body! All of my hair on arms . . . legs . . . head, was standing on end like a great static charge! I had the same wonderful feeling I experienced in the presence of “Michael.” . . . unconditional love and power ! I can only describe it as a cosmic, orgasmic feeling, at the limit a mortal body can withstand. This feeling lasted until about 2:00 AM whereupon I fell asleep after journaling the experience. I told no person about this experience at that time as I believed no person would believe me.

The next day I received a call from a new friend. She called to tell me she had received a mental communication from "spirit." I was to go with her to a book store in Tucson, Arizona. I did not know who this "spirit" was but I was still enough in shock from the previous night's experience to agree to do this. As we were walking along some shelves in the store, a book fell to the ground at my feet. I picked it up and she indicated that "That's it, that's the book spirit wants you to read." I was apprehensive as it appeared to be a religious book of some type and I was not inclined to read such things. When I got home I flipped open the book and read a few lines. I just about swallowed my heart! The book was speaking about a place called "the sea of glass." The book was the Urantia Book. I spent the next 30 days reading the book cover to cover, and retaining every word in my memory, a feat I can no longer duplicate. The ensuing months and years have seen many changes in me and my knowledge of things Universal.

Two weeks ago, I saw the face and since that time I have been feeling strange as if I must follow my internal guidance explicitly on a path leading to some future event. Part of that path is to write this letter.

I do not know where this will lead in the near term, but I now have a "future memory" or a vision, of where I will end up on this so-called "mission." It is amazing!

Perhaps someone in your organization has had a similar experience and you would be so kind as to network them to me. Thank you for any assistance you can give.

Following are my comments.

Practicing Christian

We can see that Morningstar was not a practicing Christian, although he had been raised in a formal Protestant environment. The criteria for his selection for this experience must transcend social and religious affiliations.

There are many such experiences today. The abduction investigators have noted cases where people have cosmic experiences that do not involve lift onto a celestial craft.

Visionary Transport

The form of experience that Morningstar reports was recorded several places in our historic religious documents.

Ezekiel in Ezek 40:1-2

“. . . on that very day, the hand of the LORD was upon me, and brought me in the visions of God into the land of Israel, and set me down upon a very high mountain, on which was a structure like a city opposite me.”

Daniel in Dan 7:1

“In the first year of Belshaz’zar king of Babylon, Daniel had a dream and visions of his head as he lay in his bed. Then he wrote down the dream, and told the sum of the matter.”

Paul in 2 Cor 12:1-2

“I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. “I know a man in Christ who fourteen years ago was caught up to the third heaven — whether in the body or out of the body I do not know, God knows.”

John in Rev 21:10

“And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God.”

The *Urantia Papers* state that John’s *Apocalypse* was once a Great Revelation, page 1555. John received his revelation while in temporary exile on the island of Patmos.

The *Urantia Papers* offer this comment:

UP539: John the Revelator saw a vision of the arrival of a class of advancing mortals from the seventh mansion world to their first heaven, the glories of Jerusem. He recorded: “And I saw as it were a sea of glass mingled with fire; and those who had gained the victory over the beast that was originally in them and over the image that persisted through the mansion worlds and finally over the last mark and trace, standing on the sea of glass, having the harps of God, and singing the song of deliverance from mortal fear and death.” (Perfectured space communication is to be had on all these worlds; and your anywhere reception of such communications is made possible by carrying the “harp of God,” a morontia contrivance compensating for the inability to directly adjust the immature morontia sensory mechanism to the reception of space communications.)

Through the descriptions offered by this man from Arizona we can now come to better grips with the nature of the old reports. This is especially true for the descriptions by the Apostle John, which carry such vivid scenes.

Note the following parallels:

Morningstar: *"I was reclining on my sofa . . . I was not asleep. I was in a relaxed state."*

Daniel: **"Daniel had a dream and visions of his head as he lay in his bed."**

Morningstar: *"Suddenly, I experienced a displacement of some type. Not what others have described as an 'out of body experience' but a true bodily displacement. I remained fully awake but I was no longer in my living room."*

Ezekiel: **". . . on that very day, the hand of the LORD was upon me, and brought me in the visions of God into the land of Israel, and set me down upon a very high mountain . . ."**

John: **"And in the Spirit he carried me away to a great, high mountain."**

Paul: **". . . was caught up to the third heaven — whether in the body or out of the body I do not know, God knows."**

You might also carefully regard the following remark, page 553 of the *Urantia Papers*:

When the apostle spoke of being "caught up to the third heaven," he referred to that experience in which his Adjuster was detached during sleep and in this unusual state made a projection to the third of the seven mansion worlds. Some of your wise men saw the vision of the greater heaven, "the heaven of heavens," . . .

Morningstar's report suggests that he also saw "the heaven of heavens," the "home" of Michael, which is Salvington, the headquarters of this universe.

Holographic Projections

The form of the scenes witnessed by these people, both in the past, and in the present, have also been described.

Morningstar: *"Each scene viewed/experienced was as real as if I were standing in front of you physically now and conversing with you. I smelled smells, saw colors, heard sounds, saw sights that are not normal to our reality here on Earth. I cannot describe much of what I experienced as there are no language referents for me to describe what happened. (How can I describe colors that do not exist in our current reality?)"*

UP327: Energy transmitters can function with regard to all forms of communicable perception; they can render a distant scene "visible" as well as a distant sound "audible." They provide the emergency lines of communication in the local systems and on the individual planets. These services must be used by practically all creatures for purposes of communication outside of the regularly established circuits.

But especially important are the projections made on the sea of glass.

UP511: Once a week, every ten days on Jerusem, the Sovereign holds a conclave with some one group of the various orders of personalities domiciled on the headquarters world. These are the charmingly informal hours of Jerusem, and they are never-to-be-forgotten occasions. On Jerusem there exists the utmost fraternity between all the various orders of beings and between each of these groups and the System Sovereign.

These unique assemblages occur on the sea of glass, the great gathering field of the system capital. They are purely social and spiritual occasions; nothing pertaining to the planetary administration or even to the ascendant plan is ever discussed. Ascending mortals come together at these times merely to enjoy themselves and to meet their fellow Jerusemites. Those groups which are not being entertained by the Sovereign at these weekly relaxations meet at their own headquarters.

While this description is of the System Headquarters sphere, the same events occur on other headquarter worlds, including Salvington.

UP522: At this broadcast-receiving amphitheater the Salvington messages are coming in continuously. Near by, the Edentia word of the Most High Constellation Fathers is received at least once a day. Periodically the regular and special broadcasts of Uversa are relayed through Salvington, and when Paradise messages are in reception, the entire population is assembled around the sea of glass, and the Uversa friends add the reflectivity phenomena to the technique of the Paradise broadcast so that everything heard becomes visible. And it is in this manner that continual foretastes of advancing beauty and grandeur are afforded the mortal survivors as they journey inward on the eternal adventure.

A Need to Know

A time has come when we are being made more aware of how events are unfolding. This is part of the marshaling of the Cosmic Reserve Corps.

Morningstar: *"I cannot remember now all of the experiences I encountered, but I do vividly remember two, . . . the last two . . . events. I was asked to remember them, because I would be sharing the experiences in my future with people who needed to know. The entity/person who told me this was quite remarkable."*

We cannot properly estimate the "need to know." The fact that this letter surfaced within the Urantia community shows that a time has come for it to be made known, and for its significance to be made known. We should recognize that we are being given revelations to show us how it was done in times past, that we play a more critically important role than did the apostles in the salvage of the world, and that we do not have overt divine guidance.

We should not discount the private experiences of individuals who have been taken away, either through abduction, or through visionary experiences, that may have prepared them for service in the Cosmic Reserve Corps. This man is a living illustration of cosmic experience.

Time Expansion/Compression

One of the phenomena connected with such "revelation" events is that of time expansion/compression. I noted this in dealing with the fact of transport of human mortals from the surface of this planet to other places in the universe, together with a series of experiences, all within a few hours. The descriptions by Betty Andreasson were detailed showing this time "compression."

Morningstar: *"Subjectively I felt as if I had been "gone" for at least three months. But upon the end of the experience, my digital clock indicated that I was "gone" less than one minute."*

I believe this time compression was more than the psychological phenomena which takes place at a time of immediate physical danger. We know from human experience that one's life may unfold in a complete series of "scenes" within one's mind, but take only a split second to occur. My wife had just such an experience when we were in an automobile accident. In my view the time compression described by Morningstar was created by celestial agents which permitted his actual transport to the places he describes.

We should note that this transport does not involve celestial craft. By some mechanism unknown to us individual physical beings may be taken directly to other places in the universe.

I offer the following from Revelation.

UP1530: But this was in no sense a miracle. No law of nature was modified, abrogated, or even transcended. Nothing happened but the abrogation of time in association with the celestial assembly of the chemical elements requisite for the elaboration of the wine. At Cana on this occasion the agents of the Creator made wine just as they do by the ordinary natural processes except that they did it independently of time and with the intervention of superhuman agencies in the matter of the space assembly of the necessary chemical ingredients. You should note that this feat was accomplished "independently of time."

The Sea of Glass

Morningstar: *"Imagine yourself standing on an emerald green grassy hillside overlooking a tranquil cobalt blue sea. You can look out to the horizon and see the horizon is apparently many times larger than the horizon on Earth. The smooth plain before you is not water. It is instead, a deep cobalt blue glassy, crystal material of some kind. There are multitudes of "beings" of all shapes, sizes and dress standing upon the surface of this crystal plain. Many are human, many are humanoid, some are not human in form at all."*

"... The "beings" on the crystal plane before you are mostly conversing with each other, but a majority of them are looking up to the night sky and observing what I can only describe as "holograms" of enormous proportion. The holograms are depicting events on Earth, today."

Compare his report with *The Urantia Papers*.

UP522: The superuniverse and Paradise-Havona broadcasts are received on Jerusem in liaison with Salvington and by a technique involving the polar crystal, the sea of glass. In addition to provisions for the reception of these extra-Nebadon communications, there are three distinct groups of receiving stations. These separate but tricircular groups of stations are adjusted to the reception of broadcasts from the local worlds, from the constellation headquarters, and from the capital of the local universe. All these broadcasts are automatically displayed so as to be discernible by all types of beings present in the central broadcast amphitheater; of all preoccupations for an ascendant mortal on Jerusem, none is more engaging and engrossing than that of listening in on the never-ending stream of universe space reports.

You can imagine the reaction of Morningstar.
Then this strange coincidence took place:

Morningstar's report:

"That's it, that's the book spirit wants you to read." I was apprehensive as it appeared to be a religious book of some type and I was not inclined to read such things. When I got home I flipped open the book and read a few lines. I just about swallowed my heart! The book was speaking about a place called "the sea of glass".

Clearly he was intended to learn of the *Urantia Papers*. This eventually led him to address a letter to the Urantia Foundation. I long held the view that only those who were acquainted with the *Urantia Papers* would qualify to become members of the Cosmic Reserve Corps. Only after intense study of the abduction reports did I come to realize that the necessary cosmic concepts could be placed directly into the minds of abductees.

Earth Events

Morningstar: *"what (I saw) I can only describe as "holograms" of enormous proportion. The holograms are depicting events on Earth, today."*

Compare this with the prophets.

Ezekiel:

". . . visions of God into the land of Israel, and set me down upon a very high mountain, on which was a structure like a city opposite me."

The Apostle John:

"And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God."

As stated by the author of the ancient Book of Enoch, in the "visions" he saw:

"And all shall be smitten with fear "And the Watchers shall quake, "And great fear and trembling shall seize them unto the ends of the earth."

The earth events of today, whether physical, social, political, economic, or spiritual, are related to God's unfolding destiny plans.

The Face

Morningstar: *"I was standing in a small room, looking at what appeared to be a plaster wall of an off-white color. Standing about a foot in front of this wall was a greek or roman column about four feet high with a small one foot square platform. It resembled the type of column one might place a bust upon. In fact there was displayed a bust of an old man (chest high to the top of his head.) It was*

a beautiful piece of workmanship. An attractive white marble, much in the style of the old masters like Rodin, Rafael or Michelangelo. The voice of "Michael" told me to remember this face, so when I saw that face again I would regain my memory (?) and begin my mission (?) on Earth in preparation for an Arrival(?) The instant I memorized the face I was back on my sofa at home, but in quite a changed state of being."

This is a highly intriguing vision.

The face is human. The face must be from this planet. The face must be that of an individual now living. Morningstar is to see that face.

When Morningstar sees that face he will remember the things he was shown and told. He then will begin his mission. His mission will contribute to preparation for an Arrival.

(### I since learned that David Morningstar began to use his imagination on the "face" and believed it was an incarnation of Aristotle. This mental adventure on his part may have seriously altered his unrehearsed sighting of the face. Upon further inquiry I also learned that he believes in reincarnation, a doctrine strongly opposed by the *Urantia Papers*. If he had studied the *Papers* as carefully as he suggests he would have known that this is a spurious doctrine. We do not know how this mental adventure may affect his future work, or the actual sighting of the real face.)

Who Is The Face?

Morningstar should know. When he sees that face he will have a tremendous psychological and spiritual reaction, unless he has ruined it with his mental adventures.

It seems hardly possible the face would be "any old face." The face is highly specific in identification. The face is that of a living old man, somewhere on the surface of this globe.

Morningstar's reaction to the "old man" might be one bordering on awe. The "old man" certainly will carry an authenticity not approached by other claims to "God's service."

If this information is to be taken seriously, we should expect to shortly see that identification made.

It seems highly probable that the "old man" carries a special role. It may be that this "old man" serves to precipitate action by others. He certainly should precipitate action by the man from Arizona. We do not know how the testimony of Morningstar will impact upon other members of the Cosmic Reserve Corps — if he should publish the fact that he now has seen "the face" and can verify the identity of the "old man." If such event occurs action may be precipitated in those other members. On the other hand, perhaps each person has his own key for call to service.

The implications are stunning.

The Arrival

What is the Arrival?

It may be the return of Jesus.

UP1915: "But the times of the reappearing of the Son of Man are known only in the councils of Paradise; not even the angels of heaven know when this will occur. However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age. This man is part of the Cosmic Reserve Corps who will proclaim the gospel of the kingdom to the whole world, for the salvation of all people. Then the Son of Man will return to judge the age.

We should not neglect the possibility that this "Arrival" may be of the rebel Planetary Prince when he is released to do his deadly work. I discussed this event in full in my book, *Spirit Entry Into Human Mind*. The "Arrival" of the rebel Prince may be coincident with the "Arrival" of Jesus. It is thus described by the Apostle Paul.

II Th 2:1-4

Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come. Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

Thus we have an estimate of the mission of the man from Arizona, and all who are members of the Cosmic Reserve Corps. They will teach the gospel of the Kingdom of Heaven. They will not teach the gospel of Christian personal salvation developed by Paul and the other early Christian leaders. They will be able to offer explanation of unfolding spiritual events as they have been prepared through contact with the celestial realms, whether by direct transport onto celestial craft, or through visionary experiences, or through the Urantia Revelation.

Another Servant

Consider other revelations concerning this matter.

The *Urantia Papers* tell us that a unique individual will appear on the world scene. I offer the full text in order for you to recognize how the work of this individual is related to the unfolding revelation effort. It is my belief that the “old man” envisioned by David Morningstar is the same as predicted here.

UP1866: Sooner or later another and greater John the Baptist is due to arise proclaiming “the kingdom of God is at hand” — meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer — and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ. There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael’s sojourn on earth. In a short time the teaching of this story about Jesus nearly supplanted the preaching of Jesus’ gospel of the kingdom. In this way a historical religion displaced that teaching in which Jesus had blended man’s highest moral ideas and spiritual ideals with man’s most sublime hope for the future — eternal life. And that was the gospel of the kingdom.

The events unfolding today, with a great spiritual contest about to manifest itself around us, and the following nuclear devastations, will demand the utmost personal courage and commitment to God. Such devout and full commitment can only come if the will of the heavenly Father is dominant and transcendent in each of us. His will, above all other concerns, should be the center of our being. If we make this commitment it will be independent of the bodies of Christian association now so immediate to so many of us. The coming decisions cannot be made within the context of Christian theologies, which are so devoid of true understanding of the heavenly kingdom. Nor should we look forward to the coming of Jesus as a sign that we must now act. If he does return it will not be as the babe of Bethlehem, but as the Commander and Ruler of a vast universe, in demonstration of true Godly power. If we wait until we are convinced of his return, in the hope that he will rescue us from disaster, it will be too late for us to act. There will be no Rapture.

As stated so clearly:

UP1919: We most positively believe that Michael will again come in person to Urantia, but we have not the slightest idea as to when or in what manner he may choose to come. Will his second advent on earth be timed to occur in connection with the terminal judgment of this

present age, either with or without the associated appearance of a Magisterial Son? Will he come in connection with the termination of some subsequent Urantian age? Will he come unannounced and as an isolated event? We do not know. Only one thing we are certain of, that is, when he does return, all the world will likely know about it, for he must come as the supreme ruler of a universe and not as the obscure babe of Bethlehem. But if every eye is to behold him, and if only spiritual eyes are to discern his presence, then must his advent be long deferred.

But to continue with the passage associated with the advent of the Servant.

UP1866: It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. This pitiful subdivision of Christian believers results from failure to discern in the Master's manifold teachings the divine oneness of his matchless life. But someday the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always we may have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood is both inexcusable and reprehensible.

The coming planetary crises, both physical and spiritual, will cause all of us who are devoted to God to cling together in ways not seen in historic times. We will create a new and real brotherhood upon earth that will far transcend the current cults and religious affiliations.

UP1866: Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.

PART FOUR

APPENDICES

APPENDIX ONE

The United States Government On UFO's

My Experience

With the phenomena in our skies continuing year after year, seemingly unabated, and with occasional spectacular episodes, agencies within the United States Government became concerned about the impact on national security. This was at the height of the cold war. Continual reporting of events in the skies could seriously interrupt national defense operations, with many false alarms of enemy threat. The "swamp gas" incident in Michigan, and other events, forced measures to deal with, or dampen, public concern.

The policy of official agencies of the previous two decades had been to deny their reality, with the assistance of prominent scientists, who themselves did not believe the phenomena were real. Observations of strange objects were assigned to atmospheric inversion layers, the planet Venus, experimental aircraft, northern lights, or any other atmospheric phenomena official agencies could find to obfuscate the reports. This was done with the hope that public interest would decline, and perhaps, public concern would go away.

It did not.

Meanwhile, official agencies were fully aware that the objects were under intelligent control. This conclusion was reached by the late 1940's but, at that time, a firm estimate of the phenomena had not been reached. Not until the contactees began reporting in the early 1950's did the shape of the phenomena begin to take on more solid form. (Official agencies did not reject the Contactee information as readily as did uninformed scholars.)

Associated with the phenomena were heavy paranormal aspects. Objects suddenly appeared and disappeared seemingly out of, and into, nowhere. The electromagnetic power of the objects could kill automobile batteries and electric circuits. Many persons in close proximity to the objects reported strange psychic feelings. Some reported receiving messages by mental telepathy. This caused government agencies to extend their investigation into psychic phenomena and the paranormal. I recall one report of two naval officers dispatched to Maine to interview a woman who claimed to have received messages from UFOs.

My Personal History

I shall now relate my personal history, and the reason I was of interest to the United States Government.

I attended one year of Electrical Engineering school at Penn State between 1954 and 1955. My wife and I were then married, built a home, and bred three children. I continued study at night school at Lafayette College in Easton, PA until 1962 when I left employment at Bell Labs for the second time to finish the last year of undergraduate work. I was graduated cum laude and Phi Beta Kappa in 1963. I had done very well on Graduate Record exams, achieving 99 percentile on the electrical engineering test, and 98 percentile on the general engineering test. I was offered doctoral fellowships by some of the top schools of the country, including MIT, Stanford, and Purdue. I accepted an offer from Bell Labs for an industrial fellowship at the University of Illinois. Bell Labs was interested in keeping me in their employment because of my excellent work as a senior technician on electron device research and development. I was graduated from that school the following year with a Master's Degree in Electrical Engineering, specializing in electron device physics.

Upon graduation I was offered two jobs, one at Bell Lab's Whippany, New Jersey government development facility, and another back at the Allentown plant where I had previously worked. I chose the latter, but found myself reporting to a man who had graduated from Princeton, and who came from an elitist family. We did not get along. With my background of night school, and practical attitudes he had no respect for me. By March of 1965 I found myself in a job at the Federal Systems Division of IBM in Owego, NY. There I did research on the failure of electron devices, and presented a paper to the National Reliability Symposium in Washington, DC in February, 1967.

Around midsummer 1965 I became interested in "cosmic" matters. I had read Immanuel Velikovsky's works, especially his famous *Worlds In Collision*. In my business trips for IBM I also picked up books at airport news stands on UFOs, but my interest at that time was casual. The Michigan swamp gas incident broke on the news about that time, and Walter Kronkite spent the major portion of a CBS evening news cast on UFOs. Now my interest was really stirred up.

Meanwhile an old work associate from Bell Labs had contacted me to join him at Communication Satellite Corporation in Washington, DC. I put off the decision for about a year until he gave me an ultimatum. I left IBM to join Comsat in March, 1967.

During this period my interest in space visitations was increasing. As I was skimming through our home copy of the Americana Encyclopedia I ran across an article on Jonathan Swift and his prediction of the two moons of Mars. That really piqued my interest. When we moved to Frederick, Maryland in March I began a more intense study of the UFO contactees, those persons who claimed to have been taken on board flying objects. As I read Swift's account in *Gulliver's Travels* I immediately recognized that his story was far more than satire. I also had picked up Adamki's *Inside the Space Ships* and was dumfounded to discover many simi-

larities with Swift. How could those two men provide such similar details over a period of 250 years? There had to be more going on than mere coincidence. Even though I had great difficulty accepting Adamski's simple story I could not lay it aside. During the summer of 1967 I also found the account of Daniel Fry, and his report of a trip aboard a remote controlled craft from New Mexico to New York City within less than an hour. Many of his details agreed with Swift and Adamski. I also was then reading the story of Betty and Barney Hill, *Interrupted Journey*, by John Fuller. Again I found agreement in specific details of the interior of the craft and the creatures operating them.

By this time I was thoroughly convinced of the reality of space Visitors. But who were they? What were they doing? What was their purpose?

Among the accounts of Swift, Adamski, and Fry I found elements of planetary trauma and renewal, with dramatic geophysical changes predicted for our planet. This brought me back to the Bible. In the summer of 1967, staring through our family room window onto the beautiful Maryland countryside I was deeply absorbed by the Book of Isaiah when my wife walked into the room. I turned to her and said, "I know what this book is talking about." The picture was coming together and I was shaken to the roots of my being.

By September I was talking to anyone who would listen. Wilf Maillet, a work associate at Comsat, asked if I had ever heard of *The Urantia Book*. I said no. He then briefly described the nature of the contents. Within a week I had a copy. I was both flabbergasted and nonplused by the contents. I did not know what to do with it. The Papers on the *Paradise Sons of God*, and the *Paradise Creator Sons* held me spellbound. For the first time in my life God became a living being who was real, who was actively associated with his creation, and who was highly concerned about our personal welfare. Furthermore, the book described seraphic transports, and interplanetary visitations. What was going on? What was going on in my life?

Late in that year these influences all came together. I knew we were about to experience a great planetary judgment, that our Visitors were engaged in some activity associated with the salvage of this planet, and that individual human mortals had been chosen to provide revelations. I then had a sudden and profound spiritual experience that shook me to the roots of my being. I had come into spiritual contact with my Creator. I know no other way to describe that experience.

Early in 1968 I began presenting lunchtime seminars on my discoveries to my associates. Around May I visited Richard Hall at NICAP, the National Investigative Committee on Aerial Phenomena, a few blocks from where I worked. He was cool about my discoveries, and downright hostile about Adamski. NICAP had been founded by Donald Keyhoe, a retired Marine Corps Colonel, who fully believed we were being visited by intelligence from other parts of the universe. But his explanations, and those of most other people, were derived from the orientations of our godless mechanistic social order. Few were willing to admit that somehow this business was connected to God. None could accept that we had now encountered the Kingdom of Heaven.

Sometime in the early spring of 1968 a young man named Drew Muhlenberg joined the technical staff at Comsat, and within a day or two, came to my desk where he introduced himself. He had a Ph.D. in nuclear physics. He had heard about my investigations into UFOs and desired to discuss them. That began a friendship which lasted several years. I did not know it at the time, but he had a brother who was Assistance Secretary of Defense for United States Air Force Research and Development.

Around June I felt a strong urge to set my discoveries down on paper. I stayed after hours at Comsat, bought a typewriter, and worked weekends to get an account together. But it went slow. By the fall I had only five chapters in draft form. I left employment at Comsat in November, much to the dismay of my wife. I was throwing a promising career out the window, to write a book on flying saucers, of all things! She thought I had lost my senses.

I finished the manuscript in March, 1969. By that time we had exhausted our savings, were postponing payments on mortgage principle, were borrowing against our automobiles, and generally scrambling to keep ends together.

Then an unusual event took place.

In August Carlton Press, a vanity publisher from New York, showed up in Frederick, Maryland where we lived with an advertisement in the local paper looking for authors.

Naturally I answered, and was interviewed. They agreed to publish the book, but I would need \$6,000 to finance it.

Meanwhile, my wife, thoroughly distraught, called Drew Muhlenberg on the telephone and engaged in an emotional appeal. Drew agreed to provide the \$6,000 to publish the book.

On one occasion during negotiations I met Drew at his apartment overlooking the Pentagon in Arlington, Virginia. When I walked in the door he was on the phone engaged in money discussions with someone on the other end.

Carlton Press published the book in 1970. It was cheaply bound, with no contribution from their staff on editing, design or appearance. They reported that they sold one hundred copies.

During this period Drew became a Visitor in our home, sometimes over weekends, with many conversations about our celestial Visitors. During those conversations he would make remarks which indicated he knew far more about flying craft than he was openly revealing. For example, he one time mentioned *bremsstrahlung* radiation, created when electrons are accelerated in a circular motion. If high-density flow of electrons was taking place in the skin of the circular flying craft they would emit light, certainly one of the exhibitions associated with that phenomenon. Other remarks by Drew reinforced my belief that he was somehow seriously involved in UFO investigations beyond our casual conversations but was not being openly frank with me.

Drew was well aware of the descriptions of the magnetic pole situated in the center of the craft and the comparisons I had collected for my book.

Another item was the beveled edges of the interior corners of the craft. Why beveled edges? The answer was simple: to reduce the intense concentration of electric and magnetic fields at edges or intersections of objects, a problem well known to physicists and engineers.

These, and other items, would be important to design if the United States Government desired to learn the secrets of the craft. I had collected a series of items that offered insight into design. It may be that I helped them to understand some of the parameters of that design.

Later I learned about his brother. It was then that I realized that the coincidence of Carlton Press appearing in Frederick, Drew's keen interest, and his help on the financing of my book was more than accident.

Drew's brother had been instrumental in another endeavor.

The Condon Committee

In March of 1966 the Air Force set up a committee to review the status of UFO reports, and to make recommendations. The panel concluded that the creation of a scientific study group was warranted. The Air Force thereupon placed a contract with the University of Colorado to investigate the reports that had accumulated in the files of Project Blue Book, another Air Force operation, and to draw a consensus from that study. The committee was headed by Edward U. Condon, and became known as the Condon Committee. He was a well-known scientist who had been director of the National Bureau of Standards. His name lent authenticity to the study.

The final report was dated October 31, 1968. During the period of its existence internal memoranda were leaked to the press, indicating that the purpose of the committee was to make it appear as a serious objective study, but to downplay the possible existence of space Visitors, and to not publish definitive conclusions. This approach would leave the general public with the appearance that the United States Government was denying the existence of UFOs, although the committee did not actually publish such conclusion.

Section I of the report, with Condon's name attached, stated one of the conclusions:

Careful consideration of the record as it is available to us leads us to conclude that further extensive study of UFOs probably cannot be justified in the expectation that science will be advanced thereby.

Well, certainly the conclusion was full of caveats, and said nothing about the existence or nonexistence of UFOs. First, the *record as it is available to us* implied that there might be other Government records that were not available to the study. Or did Condon intend to leave the impression that after the Committee's intense scrutiny no other pertinent records were thought to be available? Second, the lack of expectation for the advancement of science at that point in time implied that whatever was behind the UFOs was too elusive to be captured or

scientifically studied or defined. In other words, the UFO phenomenon might be real, but science was not competent to address that reality. And third, the committee limited its study to the scientific aspects because it had not been commissioned to evaluate the religious or social implications. But what did the advancement of science have to do with a cosmic question of such importance?

Here we had the possibility of super intelligence operating in the universe and we limited our expectations to the advancement of human science! That had to be the supreme provincial attitude of all time.

That attitude certainly expressed our psychological limitations.

The following conclusion was a gem:

We feel that the reason that there has been very little scientific study of the subject is that those scientists who are most directly concerned, astronomers, atmospheric physicists, chemists, and psychologists, having had ample opportunity to look into the matter, have individually decided that UFO phenomena do not offer a fruitful field in which to look for major scientific discoveries.

Once again we see how we seek recourse in science as the god of final answers.

The statement was an outright deception. Most scientists did not study UFO phenomena because most of them did not believe they were real. Even though they had ample opportunity to look into the matter they did not believe they were worth investigation because the United States Government had been piling up ridicule for twenty years. Why should they waste time on a phenomenon which everyone with any sense knew was not real? While it was true that some individual scientists were concerned, especially those who had a UFO experience, they made their decisions mostly out of ignorance. The United States Government wanted to keep it that way. The conclusion was designed to just that purpose. This statement, along with the major body of the Report, was a piece of propaganda to influence the general public, and especially the body of scientists, from getting involved in further research. Here was a statement with circular reasoning designed to denigrate any scientist who might have an independent mind, with the implication that if he did go off into rigorous research he was a fringe personality.

We know of no reason to question the finding of the Air Force that the whole class of UFO reports so far considered does not pose a defense problem.

Twenty years were required to reach that conclusion but, again, the caveat was in the "so far considered." What reports? Considered by whom? By that time experts within the United States Government knew that the UFOs were non-threatening, and that their elusive presence was something we all had learned to live with. They knew the UFOs did not pose a defense problem. Whatever was going on out there did not indicate any interest in getting involved in our national

or international politics. Nor did the phenomena pose any real threat through interference in our national defense systems. The Air Force had learned how to handle reports. The only remaining threat was social interference.

The wide expectation of the general public on the conclusions to be drawn from the study left a large part of the population in disappointment. Through its prevarication the committee had avoided the real issue. The Air Force asked Walter Sullivan, science editor for the New York Times, to write an introduction, displaying his conclusion that there were no UFOs, and to publish the report for the general public. It was published early in 1969. It became a best seller. Sullivan contributed to the deception by laying off reports on human psychological and religious emotional problems. His own psychology probably contributed to his desire to make it a non-issue.

My work came in the middle of this heightened public expectation and disappointment. Agencies within the Government did not need other information published to upset the apple cart. Hence, the scheme to reduce my work to one of unimportance, and to control circulation.

I republished my book in 1975 as *The Day of Celestial Visitation*. Exposition Press did a more careful design job. It was reviewed in UFO journals, and saw some circulation. By that time public incense and fervor had declined.

Over the years I turned my purpose from one of trying to inform the public of these momentous discoveries to one suited to God's purpose. As time flowed on I came to realize that this work is part of a revelation design, and that now, at this time of great planetary crisis, its true usefulness will come to fruition.

Further Government Deception

As the years went by and I watched events unfold I knew that the United States Government would continue to do everything within its power to mislead and confuse.

1. If official United States agencies were to stay away from alarming agencies of foreign governments they had to take the posture of general spoofing of the phenomena. They had to appear as though they were denying it. One intelligence community didn't always know what another was doing; that is why laws on secrecy.

2. They also had to continue their public stance of denial to prevent the general public from creating further alarm and interfering with the management of national defense.

3. These concerns existed because our agencies were seriously interested in the technology of the UFOs. If they had concluded that the UFOs were not directly involved in our politics, and if they had learned how to deal with the objects in our national defense alarm systems, then the only remaining interest would be to learn the secret of those objects. National defense concerns had gone away but national defense interests had not.

This view explains why Jimmy Carter and other officials never revealed the secret behind the UFOs.

Meanwhile public interest in UFOs continued unabated, with ever increasing intensity. The phenomena did not go away. Newspapers and media across the world continued to report unusual events in our skies. Eventually a massive publishing industry was created out of the UFOs. This meant that more and more resources would become available to fund more serious research. All we needed was some force to crystallize direction. While many investigators were fringe personalities, out of the general public more mature investigators would eventually emerge. A social evolution was underway and it could cause the world to become more serious about UFOs. Such people as Bruce Maccabee, Linda Moulton Howe, and Jerome Clark were not so easily carried away by self-delusion. Further developments appeared with work of Budd Hopkins and Ray Fowler. Their work lent more solid support to the real possibility of Visitors from the sky with ominous intent. We were now recognizing the psychological, social, and biological impact of our Visitors, and not merely their technology. We were discovering deeper implications.

From my personal experience I now had insight into official policy, and the actions government agencies might take to introduce confusion. It were better for both national defense and for secret research if the public stayed confused. The list of factors available to me showed how this policy might be executed.

1. In some small way misdirection was introduced into my life to serve a purpose of silence.

2. I knew that agencies were willing to assign significant budget to the surveillance of Adamski, to monitor his movements and actions, in the hope he could lead them to other discoveries. Uninformed persons might scoff at Adamski but informed government agencies did not.

3. I knew a major budget commitment was made to obfuscate and deny the reality of our space Visitors through the Condom Committee.

If those agencies were to continue to put a lid on matters, and if they could no longer suppress public interest, what other actions were available?

The answer lay in turning fruitful research into blind alleys. This they did with a simple maneuver. They created false documents, ostensibly revealing the existence of a high-level secret government group known as MJ-12. As C. D. B. Bryan described it:

CE4182: The story behind the MJ-12 documents is a curious one. A little after noon on December 11, 1984, Jamie Shandera, a forty-five-year-old Los Angeles film producer with a background in documentaries for Time-Life and RKO General, and only a limited interest in UFOs, was sitting alone in his home killing time prior to a lunch meeting when he heard his screen door open and the sound of an object being forced through the mail slot in his front door. When he got up to investigate, he discovered a bulky 8½ -by-11-inch brown envelope sealed with tape lying on his floor. Shandera's name and address were neatly typed on a label affixed to the envelope; there was no return address. When Shandera opened the large envelope he dis-

covered there was a smaller brown envelope, also sealed with tape, within it; and within the brown envelope, a white one. Within the white envelope was a canister containing a roll of exposed but undeveloped Tri-X 35-mm film. Shandera replaced the film in its canister, the canister in the largest of the envelopes, and hurried off to his lunch date. Coincidentally, the person he was meeting was Bill Moore, the writer who, four years earlier, had co-authored with Charles Berlitz (author of the 1974 best-seller *The Bermuda Triangle*) *The Roswell Incident*, an investigation into the alleged 1947 New Mexico saucer crash. According to Berlitz and Moore, the bodies of aliens were found in the wreckage — a momentous discovery that had almost immediately been concealed by the government of the United States.

Moore was waiting at the restaurant when Shandera arrived. Moore and Shandera's connection was that they had met to discuss the possibility of together making a fictional film based on UFO investigator and nuclear physicist Stanton Friedman's continuing research into the Roswell crash. Although the film never got beyond the discussion stage, Moore and Shandera remained friends. Furthermore, in the course of that friendship, Shandera had apparently been drawn into Moore's small coterie of believers in a government cover-up conspiracy. At the restaurant, Shandera told Moore of the mysterious roll of film, and, not bothering with lunch the two men excitedly rushed out of the restaurant to Moore's house to inspect it. Although neither Moore nor Shandera had much darkroom experience, they managed to print up some contact sheets and hang them from one of Moore's living-room curtains to dry.

The contact sheets revealed seven pages of a typewritten document. The first words Moore was able to make out were those rubber-stamped at the top of each of the pages: "TOP SECRET / MAJIC / EYES ONLY."

Moore, unwilling to relinquish the glass for an instant to Shandera, excitedly raced through the cover page identifying the material as a briefing document on "Operation Majestic-12" prepared for President-elect Dwight D. Eisenhower, to be delivered on November 18, 1952. There followed the warning that the document contained "information essential to the national security of the United States," and that "EYES ONLY access" was "strictly limited to those possessing Majestic-12 clearance level." The second page contained the list of members of the Majestic-12 committee. But it was the third page that Moore found the most stunning.

Following a brief review of Kenneth Arnold's famous "flying saucers" sighting, and the note in passing that of the hundreds of subsequent sightings that had been reported, many were by "highly credible

military and civilian sources,” and that “there were several unsuccessful attempts to utilize aircraft in efforts to pursue reported discs in flight,” the third page went on to state:

In spite of these efforts, little of substance was learned about the objects until a local rancher reported that one had crashed in a remote region of New Mexico located approximately seventy-five miles northwest of Roswell Army Air Base (now Walker Field).

On 07 July, 1947, a secret operation was begun to assure recovery of the wreckage of this object for scientific study. During the course of this operation, aerial reconnaissance discovered that four small human-like beings had apparently ejected from the craft at some point before it exploded. These had fallen to earth about two miles east of the wreckage site. All four were dead and badly decomposed due to action by predators and exposure to the elements during the approximately one week time period which had elapsed before their discovery. A special scientific team took charge of removing these bodies for study. (See Attachment “C”.) The wreckage of the craft was also removed to several different locations. (See Attachment “B”.) Civilian and military witnesses in the area were debriefed and news reporters were given the effective cover that the object had been a misguided weather balloon.

Clearly, the step was easy.

Moore and Berlitz were men who built sensation around rumor and selective reconstruction of data. They themselves may have believed in their causes but they were not rigorous scholarly investigators. One can see this in promotion of the Bermuda Triangle mystery, now seriously discredited. But it sold books.

Stanton Friedman was trained as a scientist but was driven by his belief in crashed UFOs to exaggerate scenarios which more realistic attitudes would consider highly questionable. It all began with these two reports:

Roswell Daily Record, July 8th, 1947:

RAAF CAPTURES FLYING SAUCER ON RANCH IN ROSWELL REGION

No Details of Flying Disk Are Revealed

Roswell Hardware Man and Wife Report Disk Seen

The intelligence office of the 509th Bombardment group at Roswell Army Air Field announced at noon today, that the field has come into possession of a flying saucer.

According to information released by the department, over authority of Maj. J. A. Marcel, intelligence officer, the disk was recovered on a ranch in the Roswell vicinity, after an unidentified rancher had notified sheriff Geo. Wilcox, here, that he had found the instrument on his premises.

Major Marcel and a detail from his department went to the ranch and recovered the disk, it was stated.

After the intelligence office here had inspected the instrument it was flown to "higher headquarters".

The intelligence office stated that no details of the saucer's construction or its appearance had been revealed.

Mr. and Mrs. Dan Wilmot apparently were the only persons in Roswell who have seen what they thought was a flying disk.

They were sitting on their porch at 105 South Penn. last Wednesday night at about ten minutes before ten o'clock when a large glowing object zoomed out of the sky from the southeast, going a northwesterly direction at a high rate of speed.

Wilmot called Mrs. Wilmot's attention to it and both ran down into the yard to watch. It was in sight less than a minute, perhaps 40 or 50 seconds, Wilmot estimated.

Wilmot said that it appeared to him to be about 1,500 feet high and going fast. He estimated between 400 and 500 miles per hour.

In appearance it looked oval in shape like two inverted saucers, faced mouth to mouth, or like two old type washbowls placed together in the same fashion. The entire body glowed as though light were showing through from inside, though not like it would be if a light were merely underneath.

From where he stood Wilmot said that the object looked to be about five feet in size, and making allowance for the distance it was from town he figured that it must have been 15 or 20 feet in diameter, though this was just a guess.

Wilmot said that he heard no sound but that Mrs. Wilmot said she heard a swishing sound for a very short time.

The object came into view from the southeast and disappeared over the treetops in the general vicinity of Sixmile hill.

Wilmot, who is one of the most respected and reliable citizens in town, kept the story to himself hoping that someone else would come out and tell about having seen one, but finally today decided that he would go ahead and tell about seeing it. The announcement that the RAAF was in possession of one came only a few minutes after he had decided to release the details of what he had seen.

Roswell Daily Record, July 8th, 1947:

RAMEY SAYS DISK IS WEATHER BALLOON

Fort Worth, Texas, July 9 (AP)

An examination by the Army revealed last night that a mysterious object found on a lonely New Mexico ranch was a harmless high-altitude weather balloon — not a grounded flying saucer.

Excitement was high until Brig. Gen. Roger M. Ramey, commander of the Eighth air forces with headquarters here cleared up the mystery.

The bundle of tinfoil, broken wood beams and rubber remnants of a balloon were sent up here yesterday by army air transport in the wake of reports that it was a flying disk. But the General said the objects were the crushed remains of ray wind [sic] target used to determine the direction and velocity of winds at high altitudes.

Warrant Officer Irving Newton, forecaster at the army air forces weather station here said, "we use them because they go much higher than the eye can see."

The weather balloon was found several days ago near the center of New Mexico by Rancher W. W. Brazel. He said he didn't think much about it until he went into Corona, N.M., last Saturday and heard the flying disk reports. He returned to his ranch, 85 miles northwest of Roswell, and recovered the wreckage of the balloon, which he had placed under some brush.

Then Brazel hurried back to Roswell, where he reported his find to the sheriff's office.

The sheriff called the Roswell air field and Maj. Jesse A. Marcel, 509th bomb group intelligence officer, was assigned to the case.

Col. William H. Blanchard, commanding officer of the bomb group, reported the find to General Ramey and the object was flown immediately to the army air field here.

Ramey went on the air here last night to announce the New Mexico discovery was not a flying disk.

Newton said that when rigged up, the instrument "looks like a six-pointed star, is silvery in appearance and rises in the air like a kite."

In Roswell, the discovery set off a flurry of excitement. Sheriff Wilcox's telephone lines were jammed. Three calls came from England, one of them from The London Daily Mail, he said.

A public relations officer here said the balloon was in his office "and it'll probably stay right there."

Newton, who made the examination, said some 80 weather stations in the U.S. were using that type of balloon and it could have come from any of them.

He said he had sent up identical balloons during the invasion of Okinawa to determine ballistics information for heavy guns.

More than thirty years later Moore and Berlitz could stir up memories from personal witnesses which were no longer reliable, and which might derive from desire to find notoriety and a place in history. Then Friedman could build on that and off we go into crashed UFOs with alien bodies.

As we can see, the original newspaper reports said nothing about aliens. The coincidence was in the reported sightings of the Wilmots, and the discovery of wreckage by Brazel. The discovery might very well be a crash of the disk observed by the Wilmots. However, if Brazel could place it under some brush it certainly did not occupy much physical space.

C. D. B. Bryan reviewed the result of all the public interest.

CE4120: Early in 1994, in reaction to continuing insistence that a cover-up existed Representative Steven H. Schiff of New Mexico asked the General Accounting Office — the investigative arm of Congress — to urge the Pentagon to declassify documents relating to Roswell. In response, Secretary of the Air Force Sheila E. Widnall ordered that the Air Force investigation and report be as thorough as possible. The results of that investigation were reported in a box on the front page of *The New York Times* in late September that same year. According to the Times: “The wreckage, quickly whisked away by the Air Force, was part of an airborne system for atomic-age spying” called Project Mogul. Balloon-launched, its purpose was “to search high in the atmosphere for weak reverberations from nuclear blasts half a world away. The debris, found near Roswell, N.M., was a smashed part of the program’s balloon’s sensors, and of most consequence to the growth of spaceship theories, radar reflectors made of thin metal foil.

“At the time, the Air Force said the wreckage was that of a weather balloon, a white lie,” the *Times* piece continued. “But over the decades, the incident grew to mythic dimensions among flying-saucer cultists, who spun slim evidence into weighty charges . . . On Sept. 8, after an eight-month investigation, the Air Force issued a report and a number of thick appendices that to all appearances deflate the conspiracy theory once and for all. Of course ardent flying-saucer fans contend that the cover-up continues.”

Well, of course, the cover-up continues. But not in the form supposedly displayed by the Air Force report on Roswell. While we may have learned more of the facts behind the crashed object, we still live under a government policy to suppress information, and to mislead the public.

I shall not review all the exaggeration of information and the introduction of spurious data, nor analyze the twisting of events, which led to the belief in a crashed UFO with alien bodies. My purpose is to show how the Government could use this event as a means of deflecting serious investigation into our Visitors. Moore and Berlitz published their book in 1980. The idea of “little gray men” began to receive prominence with the publication of the *Andreasson Affair* in 1979. Budd Hopkins published *Missing Time* in 1981. These various events led to the idea that aliens were flesh beings and that they were somehow subject to human frailties and crashing in their space vehicles.

We now know that the “little gray men” are androids; they are not flesh beings. They are not EBE’s, Extraterrestrial Biological Entities. They cannot breed with the human race. Therefore, any scary scenario, with fabricated photographs, showing them under autopsy in military laboratories is nonsense.

The documents slipped surreptitiously into Shandera’s mail slot had to be fabrications.

Government agencies knew how to attract the attention of Moore, via Shandera. Someone was keeping tabs on relationships and events.

The Government agencies got what they wanted: Massive attention by investigators and the general public devoted to chasing an unreality. If one couldn't get everyone to lay off one could get them to chase ghosts. Little did the prevaricators realize how the world would take off with it. They successfully accomplished the objective of diverting all that man power and resources into fruitless waste of time.

The later Air Force investigation instigated by Steven Schiff, and the report in the *New York Times*, were attempts to deflect a surging belief of government cover-up, while putting some common sense back into social reality. What good would it do to mislead the general public merely for it to end up with a massive social delusion? The government agencies did not realize the serious social repercussions that might result from their prevarication. But cover-up continues, nevertheless.

UFOs, or Flying Saucers, or Seraphic Craft do not crash. They are not nuts and bolts machines. They are not composed of fancy metals or alloys. They are heavenly vehicles, designed at the highest universe creative levels. They are made of morontia substances, and are not subject to physical failures or the limitations of operators. The operators are not flesh beings. As Adamski said, if one were to fail it would quickly be evaporated.

Still More Government Deception

International attention to animal mutilations began with this report about Snippy, a horse on a remote ranch in Colorado. The Associated Press ran this news story that appeared in the San Francisco Chronicle, Tuesday, Oct. 19, 1967. I have removed some paragraphs to keep the items pertinent.

HORSE-SAUCER MYSTERY GETS EVEN WEIRDER

Alamosa, Colo. (AP)

An autopsy on a horse, believed by its owner to have been killed by inhabitants of a flying saucer, has revealed that its abdominal, brain and spinal cavities were empty.

The pathologist, a Denver specialist who wished to remain anonymous, said the absence of organs in the abdominal cavity was unexplainable.

Witnessing the autopsy Sunday night at the ranch where the carcass was found were four members of the Denver team of the National Members Investigating Committee on Aerial Phenomena.

The team included Dr. and Mrs. Ken Steinmetz, Dr. Herb Roth and Captain Dick Cable of the North American Air Defense Command Center in Colorado Springs.

When the pathologist sawed into the horse's brain cavity, he found it empty. "There definitely should have been a good bit of fluid in the brain cavity," the pathologist said.

"This horse was definitely not killed by lightning," the pathologist said. That was the official conclusion of Alamosa county authorities.

The controversy over Snippy, a 3-year-old gelding, began September 7 when the horse did not return to the Harry King ranch.

Two days later, King went looking for Snippy and found him dead about a quarter mile from the ranch house. The ranch is 20 miles southeast of Alamosa in desolate mountain country.

All the flesh had been stripped from the horse's neck and head and only (skull) bones remained.

King called the owners of the horse, Mr. and Mrs. Burl Lewis, and together they investigated the area in which the horse had been killed.

The following report comes out of Alabama. It offers an illustration the nature of the problem. I also edit for pertinent material.

Sand Mountain, Alabama

Press Conference - Fyffe, Alabama

"Presented by the Fyffe Police Department"

Charles "Junior" Garmany, Chief of Police

Boyd Graben, Mayor, City of Fyffe

Ted Oliphant, Investigating Officer

Date: Wednesday, April 7, 1993, 1 P.M.

INTRODUCTION

Beginning in November of 1992, the Fyffe Police Department has been conducting an investigation into unexplained cattle mutilations in cooperation with neighboring police and law enforcement agencies. These reported incidents began on October 20, 1992 and have continued through the last week in Marshall and DeKalb counties.

To date over thirty (30) animals have been discovered dead in pastures with various internal and external organs missing. The incisions examined on the animals exhibit a precise surgical cutting. In many of the cases there has been evidence of extremely high heat at the tissue excisions. The absence of physical evidence adds to the mystery at the majority of mutilation sites.

Though many animals have been found in soft pasture land, and in some cases mud, there have been no footprints, tracks, or marks found anywhere near the mutilated animals.

To date no police agency has established a suspect or motive for these incidents of phantom surgery perpetrated on area livestock. Neither has an eyewitness or informant come forward to offer any credible insight or testimony.

The first documented incident of cattle mutilation was reported on October 20, 1992 by Albertville cattle farmer John Strawn.

The animal was discovered in a wooded area of Mr. Strawn's pasture by a neighbor who found the animal dead, lying on its side. The animal's entire milk sac was missing with no evidence of blood on the animal, nor on the ground where it lay. A neighbor said the neat, oval incision where the udder had been removed appeared to be charred.

Other farmers in the Albertville area soon started reporting similar cases over the next two months. The same organs were reported missing, though what was taken varied from animal to animal. In many cases the rectum had been cored out neatly, with no evidence of blood or body fluid present. On female livestock the sex organs had been removed in an identical fashion with clean, bloodless incisions. On male livestock, the sex organs had also been removed, again in oval, bloodless incisions. In early January Albertville Police Department's Chief of Detectives, Tommy Cole, reported that his ranch, too, had fallen victim to the mutilators when a Black Angus steer fell prey to the phantom surgeons. It was at that point that the Fyffe Police Department began working closely with the Albertville Police Department to further investigate the continuing incidents of mutilations.

A week after Chief Detective Cole reported his steer, the mutilations struck again in Albertville. The next week mutilated cattle were reported near Fyffe in Grove Oak. A week later, in Dawson, just outside of Fyffe. During the first week in February, 1993, more than nine (9) cases of mutilations were discovered and reported in Marshall and DeKalb counties.

Comparison to other cattle mutilations documented by law enforcement in forty-eight (48) other states since 1963 shows that the cases recently documented here in northeast Alabama are part of a national problem.

In over ten thousand (10,000) reported cases of livestock mutilations reported since 1967, the organs and tissue taken are always the same. Sex organs removed, tongue cut deep into the throat and removed. Individual eyes and ears, or sometimes both, have been excised. The jaw stripped to the bone in a large oval cut and all tissue cut clean. Rectums are cored out, almost like a stovepipe had been inserted and all the tissue and muscle has been pulled out.

All of this has been accomplished on these thousands of animals with no evidence of blood present at the incision. In some cases the entire blood supply of the animal had been drained, yet without cardio-vascular collapse.

Throughout the documented history of these cattle mutilations, no one has ever been charged or prosecuted with the crime. No one has ever been caught.

Recently many area residents and public officials have offered multiple causes and suspects they believe may be responsible for these animals wounds. Some say it's predator animals like coyotes or buzzards. Many people believe it's the work of a satanic cult or of college students. Nevertheless evidence collected and analyzed by Ph.D. scientists of material collected from local animals and pastures clearly rules out both groups.

A significant case of livestock mutilations occurred on February 7, 1993. This time in Crossville, Alabama. Cattle farmer David McClendon noticed during his morning head count that he was missing a three-week-old calf. He went searching for and found the animal in a wooded area dead with a large portion of its right hind quarter missing.

Examining the animal, Mr. McClendon found that all the calf's internal organs were missing and all that he could see was the clean, empty chest cavity. There was no sign of blood on or near the animal. There were no teeth marks on the tissue nor on the exposed leg bones. McClendon called local and county law enforcement. Shortly after they arrived the county deputy stated that the animal had been killed by predators and left. Mr. McClendon wasn't satisfied that this was what happened to his animal and later that day he brought the calf to the Fyffe Police Department for a second opinion. A first look at the calf gave the impression that the animal had been eaten by wild animals, but a closer look revealed something else, according to Oliphant.

The entire edge of the animals wounds were straight and even. There was no evidence of tearing, ripping, or chewing anywhere. Below the right leg joint the hide had been cut in a square, with two (2) right angle incisions. Close examination (videotaped) showed that the actual incision appeared to be serrated, almost like steps with notches at each base. During the initial examination of the calf, six (6) tissue samples were taken from the animal and preserved in Mason jars. These tissue samples were sent to Dr. John Altschuler, formerly of the University of Colorado, who now runs his own state of the art pathology and hematology laboratory. Dr. Altschuler states that all six (6) tissue samples he examined from David McClendon's calf had been exposed to high heat, the tissue had been cooked. Dr. Altschuler said the temperature required to do this would have to be in "the hundreds of degrees and possibly higher" to burn the tissue in this manner. As for the 'stepped and notched' incisions, Dr. Altschuler stated that since he examined the first mutilated animal back in 1967, he has seen this type of cut over and over again.

We are forced to conclude that the predator animals cannot be blamed for the majority of the mutilation cases documented.

Dr. Jim Armstrong, Auburn professor of zoology and wildlife science concurs. He states, "It would be obvious if a coyote have been tearing through. The wounds would not be similar to a smooth cut. Coyotes bite through and pull to tear away the flesh. It would have a 'chewed on look'. There are other scavenger animals such as vultures that will eat at the softer regions of a cow, but there's not going to be these clean, surgical-type cuts. There is no way a coyote or other predator inflicted those wounds."

Statements made by expert professionals agree with the statements made earlier this year by the Fyffe Police Department, that predators are not responsible for the mutilations. The conclusion, however, indicates a greater mystery: Who is doing this and why is there a lack (for the most part) of physical evidence at the scene?

Police Chief Junior Garmany and Mayor Boyd Graben, themselves involved in farming, believe the results of our investigation require further attention. It is incumbent on all of us Military, state and federal government to assist farmers to find out who the phantom surgeons are. It seems basic to help the man who is responsible for ensuring there is food available for our dinner tables. The farmer is not interested in politically correct official explanations. He wants to know what has happened to his livestock. It should be the responsibility of all law-enforcement to join together to find an answer to this problem that is adversely affecting the cattle farmer, here in Alabama.

Linda Moulton Howe probably has the widest reputation for investigation into animal mutilations. The following information is from her web site, www.EarthFiles.com.

Linda is a graduate of Stanford University with a Masters Degree in Communication. She has devoted her documentary film, television and radio career to productions concerning science, medicine and the environment. Ms. Howe has received local, national and international awards, including three regional Emmys and a national Emmy nomination. Those films have included *Poison in the Wind* and *A Sun Kissed Poison* which compared smog pollution in Los Angeles and Denver; *Fire In The Water* about hydrogen as an alternative energy source to fossil fuels; *A Radioactive Water* about uranium contamination of public drinking water in a Denver suburb; and *A Strange Harvest* which explored the worldwide animal mutilation mystery that has haunted the United States and other countries since the late 1950's and continues to date.

Linda was an honored medical producer in Boston's WCVB Station Excellence Peabody Award, received the Aviation & Space Writers Association Award for Writing Excellence in Television, a Chicago Film Festival Golden Plaque for *A Radioactive Water*, Colorado's Florence Sabin Award for "outstanding contribu-

tion to public health,” and was Director of International Programming for *Earthbeat*, an environmental series broadcast on Turner’s WTBS Superstation, Atlanta, Georgia.

Other television programs have included *The World of Chemistry* for PBS; creation of a two-hour special *Earth Mysteries: Alien Life Forms* in association with WATL-Fox, Atlanta; three documentaries for UNICEF about international child survival efforts; and the documentary *Strange Harvests* in 1993. She also contracted with Paramount Studios as Supervising Producer and Original Concept creator for an hour special based on her Earth Mysteries program.

That hour, *UFO Report: Sightings*, was first broadcast in October 1991 and lead to the Sightings series on the Fox network.

Linda has traveled in Africa, Australia, Peru, Egypt, Europe, Mexico, Venezuela, the Yucatan, and Puerto Rico for research and productions. MUFON presented her with its international award honoring investigations of unusual phenomena.

Linda has written three books: *An Alien Harvest* which investigates the worldwide animal mutilation phenomenon and *Glimpses of Other Realities*, Volumes I and II which concern U.S. military, intelligence and civilian testimonies about non-humans interacting with earth life.

She has been interviewed for NBC’s television special *The Mysterious Origins of Man*, *Companion Tape*; a Larry King Live special about Nellis AFB’s Area 51 (Dreamland) in Nevada; *Day & Date*, CBS; *Strange Universe*, FOX; NBC’s *The Other Side*, cable’s Montel Williams and Britain’s Union Pictures and The Learning Channel TV special *Evidence On Earth*.

With these credentials Linda is well known throughout the UFO community, and among government agencies.

In an interview with C. D. B. Bryant at the MIT UFO conference she stated:

CE4105ff: “In April 1983 I was working on the development stage of a documentary for HBO. They had screened *A Strange Harvest* and asked if I would do an hour that went beyond the animal mutilation story; so I was working on a project with the title *UFOs: The E. T. Factor*. I spoke with Peter Gerston, the attorney who had done all the Freedom of Information Act filings against the National Security Agency, the Central Intelligence Agency, the Department of Defense Intelligence Agency, and a whole squad of other government acronyms, concerning suppressed, hidden, classified information that the intelligence community and our government had on UFOs. Any way, in April 1983 I was sitting in this AFOSI [Air Force Office of Special Investigations] office at Kirtland Air Force Base outside Albuquerque with a special agent . . .”

“I thought the meeting with this AFOSI agent inside Kirtland would last about fifteen minutes — ‘Here’s something to check out and I’ll be on my way,’ “ Linda was saying. “He began by telling me, ‘That *Strange Harvest* documentary you did upset some people in Washington. They

don't want UFOs and animal mutilations connected together in the public's mind.' Later, he reached into a drawer, took out a plain envelope containing some letter-sized stationery, and said, 'My superiors have asked me to show this to you. You can't take notes. You can ask me questions.' He handed the papers to me and said, 'I want you to move from that chair you're sitting in,' and motioned me to one in the middle of this big office, saying, 'Eyes can see through windows.'

"I was completely confused by what was going on," Linda continues. "When I looked down at the paper, what it said was, 'Briefing Paper for the President of the United States on the Subject of Identified Aerial Vehicles (IAVs)' — IAVs," Linda says with a little laugh, "not UFOs! To make a long story short, it was all about our government's retrieval of crashed discs and alien bodies, dead and alive. An alien — they discussed it as an 'extraterrestrial biological entity,' or EBE — had been taken to Los Alamos in 1949 from a crash in New Mexico. According to the briefing paper, the government learned a lot about that alien civilization."

"Was this the Roswell, New Mexico crash?" I ask.

"There were two different crashes at Roswell," Linda says, "one in 1947 and one in 1949. This was supposedly the 1949 one. Six creatures were found, five dead and one alive. The bodies were described as gray-colored, with both reptilian and insect characteristics, about three feet to four and half feet tall. Long arms, four long 'fingers,' no opposable thumb, clawlike nails with webbing between fingers. Instead of a nose and ears, there were only holes. An Air Force major took responsibility for the live one and had it transported to the Los Alamos Laboratory north of Albuquerque. According to the paper I read, the creature lived at Los Alamos until June 18 when it died of unknown causes."

I was speechless.

"The paper began with a summary about crashes of silver discs in the southwestern United States," Linda continues. "My memory says the first date was 1946. Other dates included 1947 and 1949 and some in the early 1950's. In addition to the two Roswell crashes, some others I remember listed were one in Aztec, New Mexico; one in Kingman, Arizona; and a crash south of Texas in northern Mexico. According to the paper, our radar interfered with the aliens' guidance system. But this is the bottom line: this is a planet in which there has been some kind of other intelligence involved for eons."

From this Albuquerque meeting with the AFOSI special agent Linda became a true believer in flesh aliens. This was more than a year and a half before Shandera found the strange roll of film in his mail slot. But both actions were aimed at the same end.

If Linda were a true believer in flesh aliens she would be wasting her time on EBEs, and would not reach a true estimate of the phenomenon unfolding before our eyes. She would not get a proper grasp of celestial realities. She would see nuts and bolts machines subject to mortal failure. She would put such concepts into her media productions, and she could heavily influence the attitudes of other investigators.

Meanwhile Budd Hopkins had given this notion a mighty push with his confabulated hypnotic stories. (If we examine the *Andreasson Affair*, predating *Missing Time*, we do not see the fear generated by Hopkins.)

Events had conspired to put these images into the public mind.

Why do our Visitors mutilate cattle? Perhaps they are gathering biological or genetic data. Perhaps they are building a data base for future reference to study atomic alteration of species. If this world is the only one in the universe to experience nuclear destructions perhaps no other condition like this will ever come again. Then they might have a mighty interest in collecting data for universe archives.

We could argue that they do not need to mutilate cattle and let them lie all over the place, many times where the owners must stumble over them, merely for the sake of collecting data. Why not remove them completely? Then the farmers would merely have the problem of a missing cow.

The answer is simple: they are talking to us — if we have ears to listen.

APPENDIX TWO

A Visit With Eve

Mysterious circles in English grain fields began to gain worldwide attention in the late 1970's. The stalks of the grain, from wheat to barley to oats to maize to oilseed rape (canola), were flattened to form curious shapes. First they were simple single circles. As the years went by they advanced to circles with rings, to multiple circle and ring configurations, to fine geometric shapes, and to sophisticated designs. They also began to appear in other grain fields around the world, including Australia, Canada, the United States, and Japanese rice fields where the grain was bent just above the water level. The only two countries where crop circles have never been reported are China and South Africa.

As research continued investigators discovered modern reports of mysterious circles dating back into the 1950's, apparently concurrent with the onset of UFO reports. (Some persons claim that illustrations from old publications in the seventeenth century illustrate the formation of crop circles, but the drawings can be interpreted in more prosaic ways.)

The circles always appear at night, or when no human witnesses are around. The farmers awake in the morning to be invariable surprised by the mysterious designs in their fields, detracting from a crop that they expected to become part of their income.

The parallel lines seen in photographs of British grain fields are due to tractor (tram) tires when the farmers spray their crops against disease. Hoaxers have used the tramlines to gain access to fields for creation of false formations. But many formations occur far from any tramlines — in the middle of fields without any detectable disturbance of the surrounding crop. A good example is the 1996 formation in Basingstoke, Hampshire where a circle with a ring was placed in the middle of an oilseed rape field that had no tramlines and the crop was 4-5 feet tall!

At the start of the phenomenon some physical scientists, in attempt to preserve their views of an ordinary controlled world, advanced a theory that the circles were due to natural phenomena, such as wind or plasma vortexes. As the circles became more complex these theories had to be abandoned. Later on, as the formations showed more sophisticated design, many persons attributed them to men working the grain with simple boards and ropes. In 1991 Doug Bower and Dave Chorley, two uneducated men, claimed they were the source of many of the crop circles. This was done under ruse to find assignable human causes. Similarly, other persons surreptitiously created designs. At one point, the grain in a farmer's field was purchased and an open competition was conducted to see who could offer the most precise application of a fairly complex design. But each year the world was surprised by the continuing complexity. The idea of human origins

is no longer successful as an explanation; the designs have become so wondrous not even the most sophisticated imitator can reproduce the complex patterns. The number of circles, the mathematical nature, and the sophistication eventually made such suggestion untenable. Still, to the dismay of those who love the originality and wonder of the formations, some people continue to reduce the phenomenon to prosaic causes by intentionally damaging the grain (without the farmer's permission) to perpetrate false formations.

In an article in *Science News* for February 1, 1992 written by a staff writer, Ivars Peterson, Gerald Hawkins described a unique analysis of simple circles. (Hawkins was co-author of the book, *Stonehenge Decoded*.) This analysis was also published by *Cosmos Magazine* in Washington, DC, in *Crop Circle Secrets*, and other places. Hawkins showed that many crop rings and circles had ratios that fit diatonic scales, as found on the keys of pianos. These ratios were completely unrecognized prior to his analysis. He also showed that some of the formations expressed Euclid's geometric theorems. This laid aside the theory that two ignorant men could have formed the circles, or anyone else not conversant in mathematics. The question then devolved to what mind with sufficient intelligence to know ancient mathematics would spend his time trying to defraud others, and do it surreptitiously in the dark of night.

The ability of the designers is seen in the way they manipulate the grain stalks. Many formations have complex woven patterns. Not only do the plants swirl clockwise or counter-clockwise, but multiple layers will swirl in different directions in one circle or ring. Sometimes the stalks are actually woven like a piece of cloth. The creators can make a ring of single stalks fall in one direction while the next ring of single stalks will fall over them in other directions to form highly sophisticated patterns, such as "basket weaves."

The meticulous manipulation of single stalks of grain is more evident when stalks from clearly defined outside edges are pulled into the formation. A group of stalks along the edges will have certain individuals from the *middle* of the group get pulled into the formation while individuals closest to the formation do not. This may occur around the entire edge of the formation.

Men are unable to replicate such sophisticated laying of the grain stalks, sure evidence that the designs come from nonhuman origins. Other evidence speaks to nonhuman origins.

Grain stalks have several nodes along their length. Research has shown that the plants in the crop circles are bent at the nodes. This can also happen in hoaxed formations where the plant is pressed to the ground and then later "bends" to reach toward the sunlight. Such hoaxing is limited to younger stalks, since older stalks break more easily. This is especially true for canola, which has large, very brittle stalks. Formations that are not hoaxed have had various sections that could be grouped together according to which particular nodes are bent on the stalk. Some bends are at the knuckle closest to the ground, yet in a neighboring section the bends are two knuckles up and so on. Those who hoax cannot replicate such fine choice of node bending.

Microscopic analysis of the bent stalks shows that the nodes have undergone a remarkable biological change. These changes permit bending of the stalks without breaking. The following edited piece comes from an Internet web site.

MICROWAVE TRANSIENT HEATING

In January 1991, Dr. William C. Levengood approached Pat Delgado (a dedicated investigator) with an offer to apply some scientific methods to study the affected plants. Dr. Levengood has impressive credentials which include six patents and fifty papers for international scientific journals. He is a biophysicist who specializes in bioelectrochemical energies in plants and seeds. Working out of his Pinelandia Biophysical Lab in Michigan, he proceeded to examine many samples of affected stalks using microscopic techniques. One of the qualitative features which emerged directly from his comparison of affected plants versus control plants (obtained from the same fields) was the expansion of the "nodes", or elbow points along the stalks. In these particular regions, expansion of the cell walls had occurred, as well as enlarging of the "pits" or exchange pores in the cell walls. These holes are the exchange sites for ions and electrolytes in water to transport into and out of the cells. The curious feature about these holes was their sharp outline of trapezoidal-shaped edges, as opposed to a rather flat round appearance in the control samples.

Furthermore, Dr. Levengood performed an analysis of seed embryos from the glumes (husks) of the plant heads. In 40% of the glumes he found seed deformation of some kind as compared with the controls. "Most of these deformations can be explained by premature dehydration of the seeds," according to Dr. Levengood. However, a large fraction of these glumes showed "alterations" which he has assumed are genetic, but are rare conditions of "polyembryony" and arrested growth of the embryos without the next layer of endosperm. To study this condition further, he has proceeded to grow new generations of these affected seeds, and the results have been remarkable.

In some of these affected nodes, there was a split or hole opening to the outside air, indicating that some internal pressure had released at that point. It is known that the node areas contain more water per volume than other areas of the plants, so it appeared possible to Dr. Levengood that some kind of steam heating was taking place. He was also able to bend nodes of unaffected plants quite readily after a brief exposure to microwaves in a standard microwave oven. This result, coupled with the alternation of the seeds has led Dr. Levengood to a working hypothesis of microwave-type energy at work, rapidly heating and depleting the stored water regions within the nodes. It is known from military research and development that microwave radiation in the low gigahertz range can be directed from far away, provided that atmospheric conditions are permitting. (There has never

been a report of a crop circle being formed in a rainstorm, for example.) The genetic part of the seed alteration cannot be explained by microwave radiation alone. For this, Dr. Levensgood is simply reporting observations, and not jumping to any conclusions about genetic changes.

How this is done is yet unknown. In order to accomplish a similar feat hoaxers would need to carry bulky electronic devices into the fields capable of the same effects.

Another major objection against assignment of the formations to hoax is that many are created near major thoroughfares and areas with intense night watches, especially in the summer in Wiltshire. Of the thousands of formations created in England and the rest of the world, no one has been “caught” in the act, even though there have been many attempts (by farmers and researchers) to do so.

This is a most curious fact. Some formations clearly do not meet the criteria of node bending, complexity of stalk weaving, and regularity of geometric lines that define a true formation. They look like they are manmade, with manmade mistakes and irregularities. I puzzled over this and came to the conclusion that some apparently hoaxed formations are in reaction to more simple actual manmade hoaxes, but done by the same intelligence as produce the true formations. I believe this is done in order to alert observers to the problem of how to define more complex hoaxes. In other words, the creators are training human observers to higher sophistication in their investigations!

I offer the 2000 formation at Silbury Hill, near Avebury, Wiltshire, reported 24th July, to confirm my suggestion. The “point” floating away from its position in the formation, and the extra flattened grain in an adjacent “point,” shows intentional construction malformation to catch our attention.

Which means the creators are able to reach beyond human imagination and planning for the designs. We cannot anticipate year by year how the formations will change. They have evolved, first drawing our attention to the fact of their existence, then demonstrating simple mathematical properties, and then becoming more complex and sophisticated. This evolution can hardly be accidental, and shows that the creators are guiding us along a path of awareness to their presence. They are talking to us.

Following is an article of mine published in the *Cereologist* journal for the fall issue of 1992.

DEALING WITH THE CIRCLE MAKERS

Ernest P. Moyer reviews the characteristics of the circle makers and the problems of communication between human and other forms of intelligence.

GERALD HAWKINS, RETIRED astronomer and noted author of *Stonehenge Decoded*, clearly demonstrated that diatonic and geometric ratios were used to define many 1981 to 1988 crop circles(1,2). Intelligent design was especially dramatic in the 1991 compass-and-ruler display at Barbury Castle and in the distinct Mandelbrot(3). These facts raise disturbing implications. In order to put the issues into perspective I shall first offer brief comments on natural explanations.

Terence Meaden, in his suggestions of atmospheric causes, recognized unusual difficulties. Atmospheric turbulence does not express itself with neat little circles; it generally produces havoc. Meaden proposed that vortices, ball plasmas, or other circular disturbances reached a state of collapse over the fields, fell to the ground, and produced the circular effects.

This proposal had several serious objections. First, why would this phenomenon be so unique to England? The local rolling hills and directional winds were suggested as possible causes. On the other hand, North America experiences many turbulent atmospheric events each year, over a variety of topographical features; why did the phenomenon not appear there as well? It seemed irrational that so many unusual circles should occur in a relatively small English countryside.

Second, the circles had an uncanny ability to avoid field boundaries, fence lines, roads, trees, houses, and other areas to place themselves well within the confines of the grain fields. Natural phenomena are not so selective.

Third, Meaden may have felt he was onto something highly important and, hence, pursued and supported his proposals vigorously and tenaciously. Unfortunately, the models were so unique they did not represent common phenomena; they were remote from long-standing human experience.

Fourth, each proposed model was superseded by more complex circles the following season. Through the 1980s the phenomenon went from simple single circles, to couplets and triplets, to rings around circles, and to satellites on rings around circles. It seemed almost as though the source was refuting each previous year's theory. Meaden could continue to propose natural causes because all evidence well into the 1989 season was circular; his models could adhere to the requirements of angular momentum in spite of increasing complexity.

Fifth, the grain stalks were left undamaged; they were not broken by mechanical forces. Meaden had to devise an energy that would bend the stalks without breaking them. One possibility was charged plasma which released its energy into the grain as it touched the ground. But why was the grain laid in such meticulous alignments? Many photographs were fascinating because of the bright sheen of the flattened grain. This reflection of light could occur only if the grain had been laid down with scrupulous care, certainly not what one would expect from atmospheric turbulence.

The 1989 photograph by Busty Taylor of grain lying in four perpendicular compass directions within one circle conclusively refuted reasonable circle models(5). Then, in 1990, theoretical atmospheric physics collapsed as an explanation. Pictograms with rectangular areas and highly complex formations with strange claw-like appendages now appeared. Not only did the new designs defeat the principle of angular momentum; they took on a highly suggestive form toward intelligent communication. Final discredit has now been given to all suggestions of natural phenomena. The 1991 intelligent designs, and the analysis by Hawkins, force us to reconsider evolution of the circles.

First, it seems necessary that the same intelligence was at work from the beginning. Undiscovered diatonic ratios were not devised by random groups. Also, Hawkins found geometric theorems beyond those offered by Euclid or other known historical treatments. Given this fact, and the necessity for someone of Hawkins' caliber to decipher them, it goes beyond reason to believe that other designers would have appeared in prior history to bring equal bafflement to their compatriots. References to drawings or descriptions in old texts can no longer be used to support proposals of similar phenomena in the distant past.

Second, we must pay heed to design evolution. There must be a rationale behind this scheme; it cannot be blind accident. This evolution, continually teasing Meaden to more complex theories, and then finally collapsing those theories, is highly suggestive of designers who interact with investigators. If, indeed, such interaction is taking place it means the designers are aware of the activities of investigators and plan subsequent designs to channel those investigations. In other words, the designers are smart enough to steer the course of human activity. Meaden, Hawkins, and others, whether recognized or not, are being guided in their intellectual efforts.

Interactive exercise was displayed in other ways. Consider the claims by Doug Bower and Dave Chorley(6). Hawkins asked how those two unlearned men had the knowledge to produce such unique geometric theorems. When requested to display their techniques they could not bend stalks without physical damage. But, in 1991, when their claims were widely publicized, designs began to appear with the inscriptions D and D attached, certainly suggestive that those two gentlemen were the authors. If

the designs were from intelligent sources other than Bower and Chorley the signatures showed the designers were aware of the claims of those two men. Even more, the designers were adding insult; why cater to those two gentlemen unless the designers were flaunting their abilities in front of our noses?

Interactions

Another example of interactive exercise was illustrated by the huge design at Barbury Castle. It was the first display to imitate a human triangle-and-circle drawing, together with higher order mathematical concepts. Again, this display occurred coincident with the geometric analysis by Hawkins. Stated otherwise, a man begins geometric analysis of the grain circles; the designers respond with a display which imitates geometric analysis.

Hawkins suggested that we could develop an intellectual profile of the designers. This is partially correct. A profile may be minimum, indicating the least the designers can do. They may have knowledge or ability beyond that displayed in their designs, as each succeeding season has shown. We can deduce only from that which they wish to display to us. Furthermore, their methods are limited by the physics of the grain; the medium places restraint on the finesse of the designers.

The designers display the following:

1. Ability to produce displays without detection in spite of intense efforts by investigators and by numerous observers now invading the English countryside.
2. Ability to manipulate grain in a manner thus far escaping biological definition.
3. Ability to produce displays of exceptional size and complexity, beyond the grasp of investigators. Hoaxed circles cannot reach the grandeur of major designs because of the sheer audacity and technical prowess of the designers.
4. Ability to sustain activity for fourteen years. This indicates a dedication of purpose far beyond mere frivolity.
5. An apparent ability to interact with investigators. The sequence of increasing maturity in designs cannot be rigorously classified without including the evolution of investigations.
6. Increasing reactive maturity. Studies by investigators and publication of their results produces other designs. Each year offers further challenge from the designers but they did not bring those challenges until the field of investigators had broadened to those levels.
7. Knowledge of diatonic scales and ability to represent unique geometric ratios. Hawkins found the diatonic ratios falling into discrete values. The reason probably revolved around our detection abilities. If the

samples had been cluttered with ratios too close to one another, Hawkins may not have sensed the diatonic relationships. It seems inescapable that the designers took this factor into consideration.

These factors combine to demonstrate a broad range of knowledge and intellect that exceeds most modern educated minds. We tend to specialize and confine our vision to specific areas of study; the designers have a wide focus.

Just who are these designers? Many believe they are hoaxers. Indeed, there is a recent trend to produce hoaxes, motivated by the disturbing implications of the designs. We all would like the implications to go away; some persons will ensure that it does. But this is merely interference now imposed upon the real designs. The real designs show a superiority beyond our present ken.

Furthermore, it is not proper to suggest hoaxes were perpetrated because the intelligence the phenomenon remains unidentified; the desire to remain anonymous does not make hoaxers. The truly bothersome aspect is that the designers plunged onto our world scene without permission, and without identifying their purpose. Individuals who then ascribe this phenomenon to "hoaxers" want to avoid direct address on the source of this intelligence. By assigning that cause they predispose their minds and the minds of others. But that is merely an attempt to blunt thought to avoid more objective examination. We all feel disturbed; investigations have pushed everyone to conclusions that are unsettling.

Motives

Can we determine the motives of the designers? Perhaps.

Consider the designs as a method of communication. Intelligence is at work and required on both ends. The designers are "writers"; the investigators are "readers." We now know only too dramatically that the designers can inscribe any manner of sculpture into grain. They gave us "claws" appended to circles in 1990 as script symbols. In 1991 they directly wrote a line of text with other script symbols. Therefore, if they wished to present geometric theorems or equations why not write them directly into the grain? Why present them in a manner that only someone of Hawkins' caliber could decipher?

We could argue that they do not know our language. Mathematics is universal without the constraints of phonetic representation. By the use of circles they could represent diatonic ratios and geometric theorems without getting hung up on English or German, French or Spanish. But such argument seems ridiculous. Intelligence with such wide array of knowledge and ability would not be limited by language.

It seems evident from these unique approaches that the designers direct themselves to more educated and thoughtful persons. The designers are not brazenly imposing themselves upon us; they are inviting us to participate in a unique interaction on a refined level.

But, again, why? Why not come out into the open and identify themselves? Why use such bizarre methods? What have they to prove? If the designers are other human beings they have devised a most curious and difficult form of communication. It means that someone is running around the English, and many another, countryside manipulating grain which no investigator can imitate. It means they can perform stupendous feats over night and without observation by other human beings. It means they have exceptional education and unsurpassed sophistication of thought. What kind of person or persons would this be? It seems impossible to suggest such a person or group. It does not make sense.

Thus far displays reflect ideas of *western* culture. This is exemplified in diatonic ratios and geometric theorems that have their roots in Greek mathematical developments more than two thousand years ago, and in Semitic script symbols that date from 1,000 BC or earlier. This could mean either that the designers are from western culture, or that they are directing their efforts toward western culture, or perhaps both.

Summation

The English countryside offers an attractive location for such activity. It is confined to a relatively small area; investigators need not expend the time or cost for travel and observation required if the designs occurred in the United States, Australia, Russia or other areas of large land mass. Dense activity in a small geographic area not only attracts attention but also permits concentration of study efforts. Coupled to this is the natural bent of English minds to such curiosities, on the one hand of good intellectual training, on the other inclined toward practical rather than academic views. There is more than one psychological factor in the choices of the designers.

Consider other factors:

1. Hawkins would not have explored extended and previously unknown geometric theorems unless he had been inspired by the grain fields. This fact should not rest lightly upon us.
2. The authors of the grain field designs have devised methods to direct our intellectual energies. They offer, and we respond to, those intellectual challenges. Natural intellectual curiosity is used as a vehicle to attract our attention. This fact should not rest lightly upon us.
3. The number of individuals in our culture who can decipher the designs is severely limited. The designers are attracting the attention of those individuals. Or to phrase it another way, the designers are directing their efforts toward particular segments of human population: those who

have the necessary technical background, and who have proper psychological frameworks. These facts have strong implications and should not rest lightly upon us.

4. One must be knowledgeable to some higher level and also be alert to the fact of unusual events transpiring on our planet if one is to reach a firmer grasp of this activity.

This eliminates a lot of people.

5. The designers display an accurate estimate of our culture, both in our level of knowledge, and in our response to their activity. This could mean that they are part of our culture with a good estimate of our psychology, or it could mean something else altogether. We are back to the question of who would devise such a baffling scheme.

In summation, combining all factors, it seems incredible, even downright impossible, to assign the phenomenon to human sources. If this exercise is authored by intelligence that is not from this planet we would have a sensible explanation for its unique prosecution. That intelligence wishes to demonstrate its presence but without interfering in our earthly affairs. They want us to know of their existence, as intelligent and purposive beings, without overtly conditioning human decisions. Furthermore, from reaction of the news media, and the fact that many researchers squirm under the proposal of non-human origins, we witness the difficulties of initiating alien contact. The designers remain anonymous because of the concerns they have of our reaction if they openly faced us. The grain fields offer an ideal vehicle for initial overtures to further interaction.

What does the future hold? Can we shift the direction of grain designs? Will our continued efforts find response by the designers. If the designers have responded to us in the past, will they continue to do so? Will our further response condition their future activities?

Only time will tell.

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I offer examples of crop circle photographs in order to show how the evolution has progressed over the years, and the highly sophisticated designs of some recent formations.

The Unique Semitic Symbol Design

Refer to illustrations on the following four pages.

I felt particularly drawn to the extraordinary formation which occurred at Alton Barnes in the Vale of Pewsey, July 11, 1990. My brief analysis was published by *Insight Magazine* in August of that year, after they published photographs of the formation. Pictures of this display were also published in various other journals and news media. When I first saw it I was startled because of the similarity of the "appendages" of the circles to Semitic script symbols I had studied in years past. In my letter I indicated these similarities, and the meaning of a significant Hebrew word which those symbols represented.

That word was "Khawah." We know it in English as Eve.

The nearest concentric circle has an "E" appendage.

The solid second circle has a "Tuning Fork" appendage set off to the right.

The solid fourth circle has a three-finger "Pitch Fork" sticking up to the left.

I show magnified views below, top to bottom. The quality of the pictures is poor because of loss of resolution in the expanded scale.

Refer to the photographs on the Semitic Script symbols taken from *Sign, Symbol, and Script*, Hans Jensen, G. P. Putnam's Sons, New York, 1969, pages 291 and 338.

In the Table from page 338 the "three-finger" symbol pointing to the left in Old North Semitic represents the letter "h." In the Table on page 291 you can see that uses of this symbol by the Phoenicians and other Punic people had the fingers pointing in both directions. This symbol later became our letter "e."

(Old North Semitic included Hebrew, Phoenician, and Chaldean.)

On these same pages the "two-finger" fork represents the letter "w."

The letter "kh," the guttural "h" sound, is more uncertain. (This is shown as an "h" with a dot under it in the tabulations.) You can see that it had different representations in different old languages. Script writing in 500 BC was in a fluid state. No standard scripts existed as we have today. Each group used their own distinctive representations for sounds. Although the sound did not have standard representation you can see that the "triple fork" was used prominently for "kh." The usual representation for "kh" in the Old North Semitic languages was two vertical lines with three horizontal bars. However, you may note that the "three finger" vertical fork was not used otherwise, except in the Iberian representation of the letter "t."

Reading from the top down on the first photograph we find the symbols in the order "kh," "w," and "h."

Ancient Semitic languages did not represent vowel sounds. Because of the nature of their inflectional system the vowels could be easily inferred from the written context. Thus the word shown by the crop circle formation at Alton Barnes was “Kh-w-h,” or “Khawah.” This is the Hebrew word for Eve.

The question then is why the circle designers would use the word Eve. Was it unique in some way? Could they have chosen a different word? What were they trying to convey?

One can imagine all kinds of combinations for three-letter words. Two letters do not adequately represent specific images or concepts because such words could represent more than one concept, but usually of primitive value. Three letters are much better to convey significant meaning.

Eve becomes important because of her role in the parenting of mankind. Although I do not subscribe to the idea that she was the first mother, she certainly was important. She and Adam were biological uplifters. They defaulted. Eve was the one who engaged in the great sin of copulating with another man. Refer to my analysis in preceding chapters. Thus our celestial Visitors were bringing our attention to her critical role in the present state of mankind.

Since the script was not known to anyone except the most specialized scholars, this attention in the crop circles would have no connection to Eve unless we could recognize it. Such recognition required both awareness of the meaning of the symbols, and attention to the crop circles. Academic scholars, aloof from the “crazy” business of crop circles would not pay attention. An individual must not only have the background to recognize the symbols; he must also be interested in both ancient history and modern “celestial” displays. Thus the number of people who could have recognized the “message” is very small.

As you can see, I took the “message” quite personal.

As Linda Howe expressed it to C. D. B. Bryan:

“If in the crop circles there are mathematical components and musical components — both are quite the same, really, then some intelligence from somewhere else is communicating at literally a grass-roots level. It’s bypassing political structure, it’s bypassing governmental censorship. It is going to the broad earth itself to lay down some kind of communication and language.”

Well, Linda, you are right. As I said to the wife of Gerald Hawkins, “They are getting us ready.”

As a social body we are not competent to the intricacies of their communications.

We are so poorly prepared.

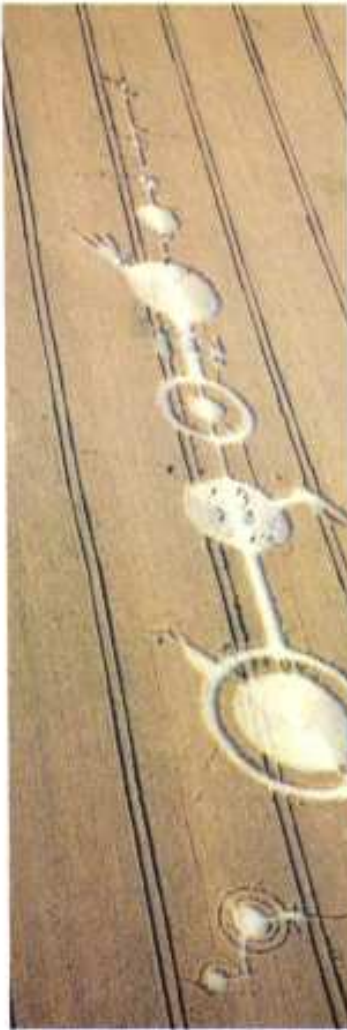


Plate 47. The 1990 season reached its climax a month early on July 11 with this wonderful configuration, over 80 metres long at Alton Barnes in the Vale of Pewsey. It was the first of a series of 'double Pictograms'. The little ringed circle with its satellite has been noted on some ten other configurations, and is known as the circlemaker's 'trade mark'. Alick Barrkollamaw

Plate 48. The Alton Barnes complex created a national sensation, with thousands of people making pilgrimages to experience its lovely atmosphere, from all over the country. The farmer showed forethought by charging a modest fee, making sure the visitors walked down the 'tramlines'.

This is page 118 from *The Crop Circle Enigma*, Edited by Ralph Noyes, Gateway Books, Bath, England, 1990.

NOTE:

All crop formations are in transient media. Their life is from the time the grain is of sufficient height until harvesting. If no photographs are taken the record is permanently lost.

The bright sheen of the circles is due to meticulous arrangement of the stalks in careful placement. The "polished" effect reflects light, as may be seen in these pictures.



Phonetic value	Old north-Semitic	Sinait script (after Ceramie)	Thamodic		Šafatene		Lithyanite	Mino-Sabaeen	Old Abyssinian	Ethiopic (Ge'ez)
			Old	New	true Šafatene	Umm eg-Gimāl				
a	K4	𐤀	𐤀	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
b	99	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
e	1	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
d	Δ	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
k	Ξ	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
w	Υ	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
x	I	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
b	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
f	⊕	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
j	Z	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
k	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
l	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
m	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
n	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
s	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
r	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
p: souph. sem. f	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
q	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
g	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
r	44	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
s	w	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
t	+X	+	+X	+X	+X	+	X	X	++	+

From Page 338 of *Sign, Symbol, and Script*, Hans Jansen, G. P. Putnam's Sons, New York, 1969. Page 291 is on the following page.

Phoenician	Phonetic value (Phoen.)	Cursive Punic	Iberian		Iberian phonetic value
			northern	southern	
𐤀	·	𐤁 𐤂	PPDD	4 A A	a
𐤁	g	𐤃 𐤄			
𐤂	b	𐤅 𐤆	<VCG	𐤇 𐤈	g
𐤃	d	𐤉 𐤊	X	X	d
𐤄	h	𐤋 𐤌	𐤍 𐤎	𐤏 𐤐	e
𐤅(𐤆)	w	𐤇 𐤈	↑ ↑	𐤉 𐤊	v
I ~	z	𐤋 𐤌	T	𐤍 𐤎	z
𐤆	h	𐤏 𐤐	HN	𐤑 𐤒	h
𐤇	t	𐤓 𐤔	𐤕 𐤖	𐤗 𐤘	th
𐤈	j	𐤙 𐤚	𐤛 𐤜	𐤝 𐤞	i, t, j
𐤉	k	𐤛 𐤜	K * X	𐤝 𐤞	k
𐤊	l	𐤛 𐤜	𐤛 𐤜	1	l
𐤋	m	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	m
𐤌	n	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	n
𐤍	s	(𐤛)			
𐤎	·	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	o
𐤏	p	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	p
𐤐	s	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	s
𐤑 𐤒	q	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	q
𐤓	r	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	r
𐤔	s	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	s
𐤕 𐤖	t	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	t
			𐤛 𐤜		ca
			𐤛 𐤜		ce
			𐤛 𐤜		du

APPENDIX THREE

Some Visitor Photographs

For information purposes I include here some photographs that may help the reader to recognize the types of sightings which take place. A remarkable element of our experience is the large lack of good photographic records. Our Visitors are definitely elusive in providing permanent evidence.



Photograph of a Seraphic Transport taken by Ella Louise Fortune, a nurse with the Bureau of Indian Affairs, Mescalero Reservation, New Mexico, October 16, 1957. Note that the object has the appearance of a white misty cloud in an otherwise cloudless sky. A small "trail" may be seen to the right of the object. The course grain of the photograph is due to repeated reproduction and copy from news media.



Photograph of a Seraphic Transport taken by Shinichi Takeda at Fujisawa, Japan. The date is unknown, but probably early 1960's. The object is in the upper left.



“Pencil” thin Seraphic Transport. Date, circumstances and photographer unknown. This type of object has been captured by amateur video camera and broadcast on cable television. I watched as the colors along the length of the object shifted hues in bands from green to blue to yellow, as though it were made of a crystalline substance.

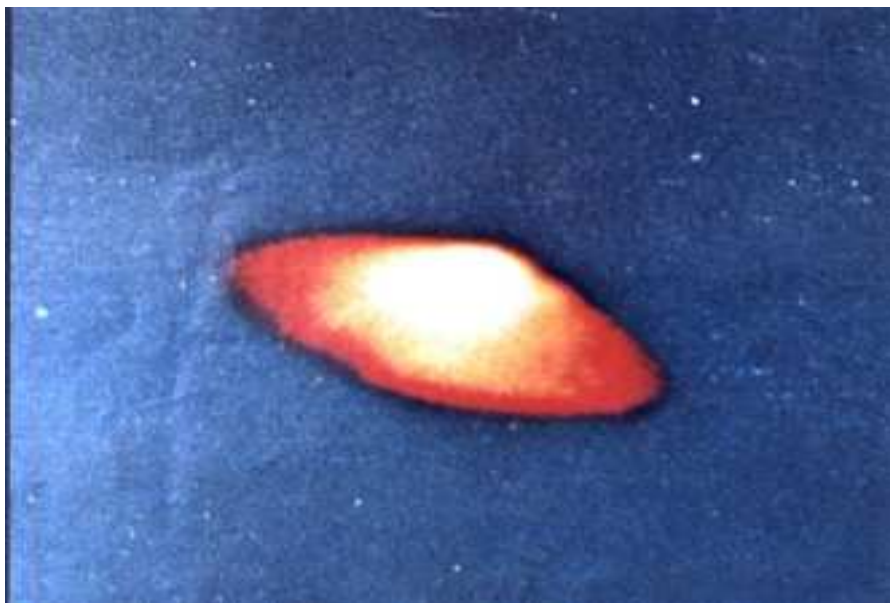


Seraphic Transport photographed by an unidentified farmer at Madre de Dios, Peru in 1952. Note the "vapor trail." This trail is not the same as created by our airplanes. It is a condensation of vapor due to the energy of the object, not by the velocity. Note also tapered body with blunt ends, similar to that described by George Adamski.



Two Seraphic Transports. Date, circumstances and photographer unknown.





“Chariot of Fire” photographed by Arthur Strauch, Deputy Sheriff, St. George, Minnesota, October 21, 1965.

II Ki 2:11 And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.

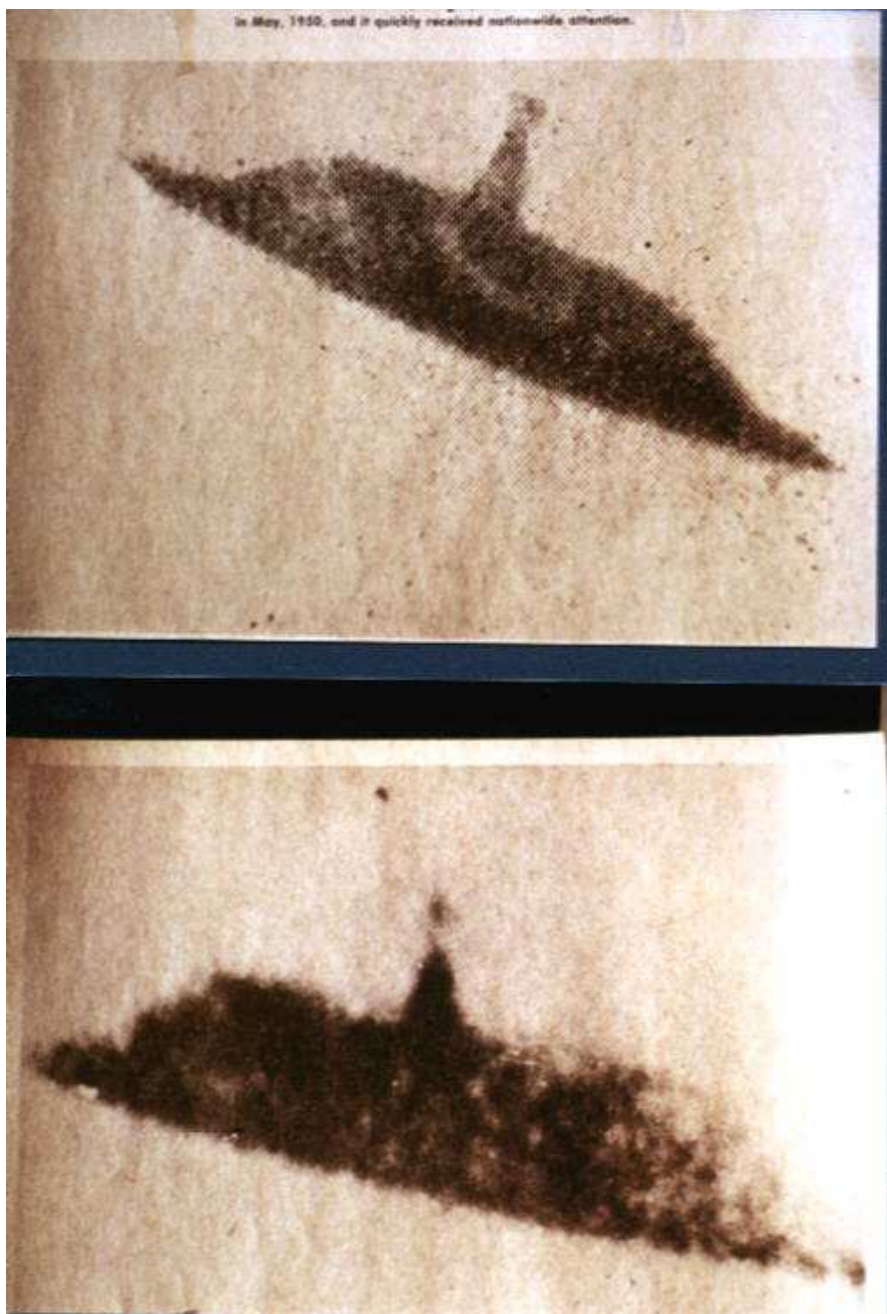


Object photographed by Paul Trent, farmer in McMinnville, Oregon, May 11, 1950. This shot is part of a famous sequence of photographs, taken while the object was cavorting over his farm buildings. They were published in the Condon Committee report.



This figure is a superposition of the two previous photographs. I was intrigued by the “accident” which led to the superposition. They were reproduced by a friend of mine using a 35-mm camera and slides. In going through them I was startled to see that two of the slides were in perfect alignment, except that one was in reverse image. You can see that the alignment in the frame, the object orientation, and the size were all in perfect agreement. I asked a photo shop to superimpose the two photographs to produce the figure. The brown background is due to the mixing of colors when the two images were superposed upon one another.

The top photograph on the facing page is one of the series of shots by Paul Trent. The bottom photograph was taken in Rouen, France in March, 1954. The date and circumstances are not known to me. You can see the striking similarity of the two objects. You can also see how the objects will present different appearances, depending on their angle. The graininess of the photographs is due to enlargement and media printing. Note the protuberance which is seen on many objects.



EXAMPLE CROP FORMATIONS

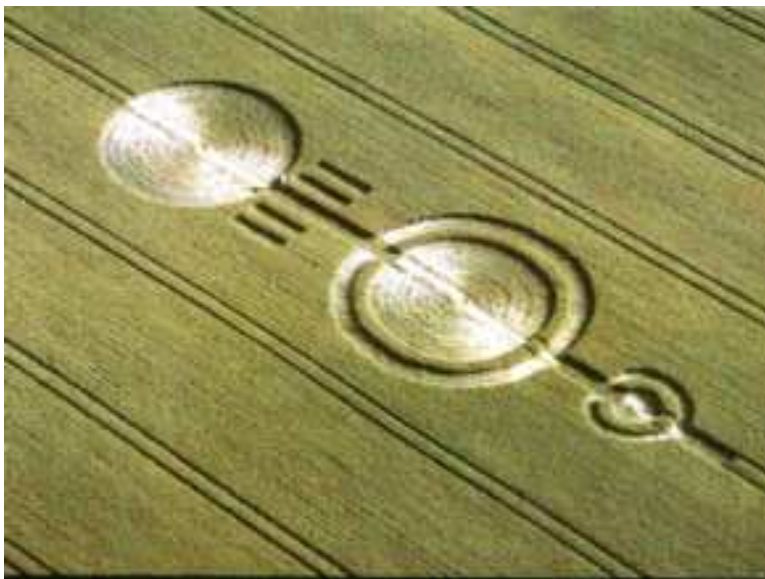
Some of the photographs illustrated here are from Peter Sorensen, with his kind permission.



A Ring Formation Typical of the 1980's



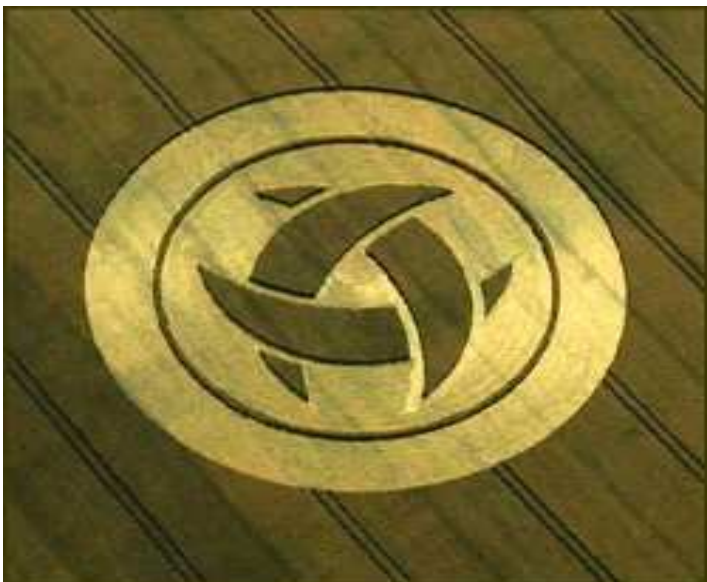
The August, 1989 formation that denied all further theories about vortex causes. Photograph from Busty Taylor.



1990 formation that illustrates the beginning of more complex designs.



Whirling Pearls



1999 Barby Crescents



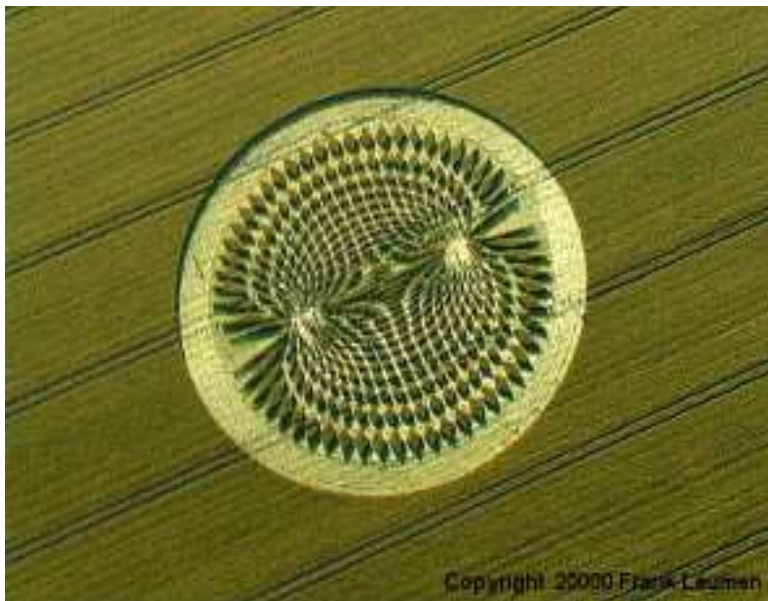
1999 Beckhampton Knot



Crescent Formation taken by Colin Andrews



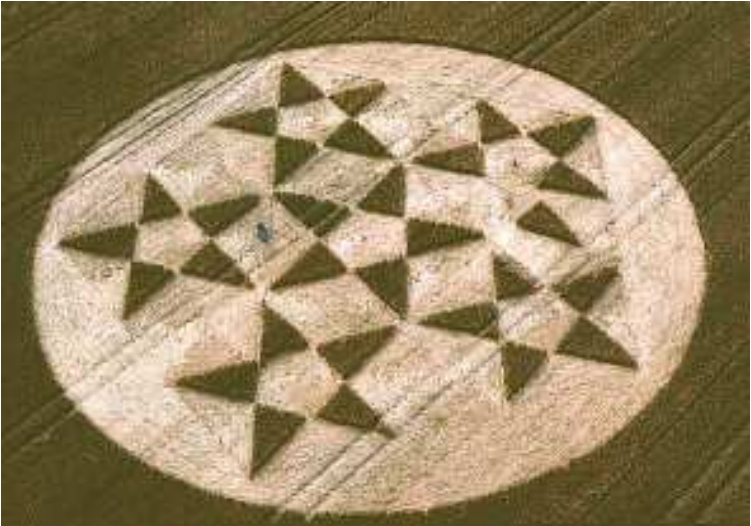
Basket Weave -- One of the most complex designs ever formed with obvious “weaving” of the grain.



This amazing 2000 formation was designed entirely of straight lines, drawn out to the circumference from the center of the formation, and from two inner circles, centered at the nodes. This formation well illustrates “magnetic lines of force” found in many text books.



This beaded octagonal formation had the symbol π located next to it. Many circle students were unwilling to accept that our Visitors would be so obvious.



This configuration was formed in the field next to Silbury Hill. Note the “point” of one of the stars “floating” away from its location. I propose that this malformation was intended to draw our attention to hoaxing, and make us examine more closely the execution of the designs. A triplet circle formation had appeared in this same field earlier in the month of July.



**Another amazing formation.
Woodborough Hill, nr Alton Priors, Wiltshire, August, 2000**

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INDEX

A note to the reader: The software used to generate this index did not respect case. The words visitors and Visitors are both included in the listing under the heading of Visitors.

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